

A SURVEY
OF
MARATHI DIALECTS

IV

COCHIN

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DECCAN COLLEGE, POONA-6

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PREFACE

The Maharashtra State Board for Literature and Culture has been set up with the express purpose of modernising the Marathi language as a part of the Central Government's programme for modernising the regional languages. While framing and pursuing its multilateral programme for the enrichment of Marathi literature, the Board found that, like the literature in all the other regional languages in India, Marathi literature is singularly deficient in books on scientific subjects including subjects coming under the category of "Humanities". It is not, therefore, surprising that books dealing with linguistics in general and a scientific analysis of the Marathi language, in particular, including its phonetics, grammar, etymology, etc. have been almost wanting in the whole grant of Marathi literature.

While the State Board does not expect to work miracles overnight in a field neglected by the Marathi writers for so many years past, a modest beginning has been made by the State Board by undertaking publication of standard books on many varied scientific subjects like Eugenics, Dietetics, Anatomy, Medicine, Statistics, Engineering, Physics, Chemistry, Astronomy, Zoology, Botany and others. Efforts are also being made to get standard books on linguistics translated into Marathi by eminent scholars.

The Marathi language is rich in linguistic and cultural heritage constituted by its host of dialects. It is considered by scholars of linguistics that an analytical study of a selected number of Marathi dialects will afford broad points of reference for dialectal studies and linguistic surveys of a more comprehensive nature. Their study will also open the door for the study of local culture and folk literature. Such an analytical study is thus very important and also urgent because the local dialects which constitute the worthy heritage are fast disappearing

owing to the spread of literacy in standard Marathi as well as the wide circulation of dailies, weeklies and other periodicals in standard Marathi. It has, besides, a great scientific value for linguistic studies in Maharashtra and for the wider field of Indian languages.

With the full help and co-operation of the Linguistics Department of the Deccan College Post-Graduate and Research Institute, Poona, the State Board has undertaken the scheme for a scientific survey of the Marathi dialects and, initially, it is intended to study, in fair detail, some seven or eight dialects of Marathi according to the modern methods of descriptive analysis so as to give a fairly good picture of the dialects themselves as wholes. Dr. A. M. Ghatge, a Member of the State Board is conducting the dialectal surveys on behalf of the Board. The 'Cochin dialect' is his fourth work in the dialectal survey series.

LAXMANSHASTRI JOSHI,

Chairman,

Maharashtra State Board for

Literature and Culture.

INTRODUCTION

In the State of Kerala there are a number of Marāṭhī dialects which are spoken as the home languages of the communities which must have migrated there from the north. The agricultural community speaks a language which it calls Marāṭī, while the literate community consisting of the more advanced classes, speaks dialects called Koṅkaṇī and Karhāḍī. The community of the Gauḍa Sārasvats in Cochin speak a dialect at home, which is called here the Cochin dialect. It is intimately connected with the Koṅkani of South Kanara, though differing from it, in many respects. It is thus the southernmost dialect of the Indo-Aryan language which is spoken along the western coast of Bharata, and hence deserves special notice. Being surrounded by the Malayalam language, it is greatly influenced by it, but keeps its Indo-Aryan character intact.

The material on which the present description is based was collected from a young scholar of twenty-six years of age. He has lived most of his time in Cochin and normally uses this dialect at home. It is the usual means of communication among the members of this community. He knows Malayalam, which is his school language, English and Sanskrit. He does not use this dialect for writing and knows no one who does it. It is thus a purely oral form of speech.

The material consists of some one thousand words, five hundred sentences, and extensive collection of nominal and verbal paradigms and eight stories. The stories are mostly retold by him, after knowing them from other sources but can be taken as representative of the usual folk-lore current among these speakers. The analysis follows the method used in describing the other Marāṭhī dialects in this survey and much of the material is kept the same for

easy comparison. The morphology is given in as full a form as possible but no attempt is made to describe the syntax. All help which is needed to understand the dialect material is supplied and as before no attempt is made to compare it with any other dialect.

Sincere thanks are due to the informant who showed greatest co-operation in collecting the material. Dr. D. N. Shankar Bhat helped me to record the material at its early stage and the author has enjoyed as usual the facilities of the department of linguistics of the Deccan College. The interest of the State Board for Literature and Culture is obvious and so also that of the Government Printing Press. To all of them sincere thanks of the author are due.

A. M. GHATAGE.

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CHAPTER I

PHONOLOGY

Word Phonology

(a) The Cochin dialect shows the following vowel system:

i	i:			u	u:
e	e:			o	o:
		ə	ə:		
ɛ	ɛ:			ɔ	ɔ:
		a	a:		

This makes a total of 16 vowels phonemes. The phonemic contrasts involve a three-fold distinction of place viz. front, centre and back of the mouth, a three-fold distinction of height high, mid and low, and a distinction of length, short and long. All the back vowels are rounded, while the front and central vowels are unrounded; hence lip action is not significant in vowels.

Among these vowels the contrasts between /i, ɛ, ə, o, ɔ/ and /u/ play important morphological rôles and are well-represented. The phonemes /ɛ/ and /e/, as also /ɔ/ and /o/ often show morphophonemic changes and hence their contrast is less stable; and in some items they show variation.

The contrast between the short and long vowels is most clearly seen in the initial syllables of words and is also frequent in the middle syllables. Its presence in the final syllable is difficult to decide because most vowels in the pre-pause position and before word-juncture are long. Yet there are a couple of cases which assures it even in this position, though its scope is extremely limited. Compare pairs like /tə:li/ "fry" and /tə:li:/ "plate" /vo:di/ "pull" and /vo:di:/ "dish".

The contrast in length is further limited by the fact that while long vowels occur both before single consonants and consonant clusters, the short vowels are very rare before single consonants, thus limiting the contrast before consonant clusters only. In this position there is no contrast between /ə/ and /a/ which freely vary with each other.

Nasalisation in the vowels is phonemic and occurs with all vowel phonemes. There are minimal pairs like /vo:yi/ "sow!" and /vo:yĩ/ "fence" or /bi:/ "nut" and /bĩ:/ "seed." It also plays the morphological rôle of distinguishing the Mas. plural from the neuter singular in nouns and verbs, and the singular and plural in the case of neuter nouns. After long vowels the nasalisation freely varies with a nasal stop of an homorganic nature with the following consonant.

Phonetically speaking, we have in this dialect, the following eight segments in the mid height, [e] [e:] [o] [o:] [ɛ] [ɛ:] and [ɔ] [ɔ:] while [e] and [e:] [o] and [o:] contrast with each other in the non-final position, none of them occurs in the final position. A pair of words like /kənnəɖe:kə/ "to the mirror" and /kənnəɖɛ:kə/ "spectacles" assures a contrast between [e:] and [ɛ:], and a similar contrast exists between [o:] and [ɔ:]. The contrast between [ɛ] and [ɛ:], [ɔ] and [ɔ:] is confined to a non-final position in accordance with the general nature of the length contrast in this dialect. Hence final [ɛ] and [ɔ] are non-contrastive with non-final [e] and [e:] and [o] and [o:], none of which are found in the word final position. Though it is possible to assign the final [ɛ] and [ɔ] to any of these phonemes, more particularly to the longer ones with which they are in morphophonemic alternation, they are here assigned to the short /ɛ/ and /ɔ/ phonemes on the ground of phonetic similarity and avoidance of overlapping allophones.

A description of the vowel phonemes with examples is given below:

/i/ a short, front, high, unrounded vowel.

/iŋgalə/	coat	[iŋgalə·]
/čittə:lə/	deer	[čittə:lə·]
/simhu/	lion	[simɦu·]
/visrə:pə/	to forget	[visrə:pə·]

/i:/ a long, front, high, unrounded vowel.

/gi:li/	swallow	[gi:li·]
/si:ɯgə/	horn	[si:ɯgə·]
/ki:ru/	parrot	[ki:ru·]
/bhi:mu:ku/	ground-nut	[bɦi:mu:ku·]

/e/ a short, mid, front, unrounded vowel.

/čerɖũ/	child	[čerɖũ·]
/gersi/	basket	[gersi·]
/bɦeɳɖē /	lady's finger	[bɦeɳɖē·]
/čelli/	girl	[čelli·]

/e:/ a long, mid, front, unrounded vowel. In the initial position it has a /y/ glide which freely varies with its absence.

/de:ɳtu/	stalk	[de:ɳtu·]
/če:ɖi/	prostitute	[če:ɖi·]
/khe:lu/	play	[khe:lu·]
/e:ku/	one	[ye:ku·]

/ɛ/ a short, lower-mid, front, unrounded vowel.

/bəbbə/	frog	[bəbbə·]
/bessu:kə/	to sit	[bessu:kə·]
/gellɛ /	they went	[gellɛ·]
/mattē /	head	[mattē·]

/ɛ:/ a long, lower-mid, front, unrounded vowel.

/rē:və/	sand	[rē:və]
/bē:tə/	cane	[bē:tə]
/kənnəḍē:kə/	spectacles	[kənnəḍē:kə]
/mē:ḷə/	get	[mē:ḷə]

/ə/ a short, mid, central, unrounded vowel.

/əssi/	so	[əssi]
/bəḍḍi/	stick	[bəḍḍi]
/kəde:lə/	chair	[kəde:lə]
/ghə:rə/	house	[ghə:rə]

/ə:/ a long, mid, central, unrounded vowel slightly higher than /ə/

/nə:di/	river	[nə:di]
/məḷə:bə/	sky	[məḷə:bə]
/də:ḷi/	grind	[də:ḷi]
/ghə:rə/	house	[ghə:rə]

/a/ a short, low, central, unrounded vowel.

/ambə/	mango	[ambə]
/khandə/	branch	[khandə]
/bhaččə/	sister's son	[bhaččə]
/paga:ru/	wall	[paga:ru]

/a:/ a long, low, central, unrounded vowel.

/ba:ri/	rib	[ba:ri]
/ma:mu/	maternal uncle	[ma:mu]
/sa:rni/	broom	[sa:rni]
/na:rlu/	coconut	[na:rlu]
/ba:ndu/	dam	[ba:ndu]

/ɔ/ a short, back, lower-mid, rounded vowel.

/bəḍḍə/	stick	[bəḍḍə]
/čəggə/	shirt	[čəggə]
/khollə/	cup	[khollə]
/pəṭṭə/	belt	[pəṭṭə]

/ɔ:/ a long, back, lower-mid, rounded vowel.

/bɔ:tə/	finger	[bɔ:tə]
/kɔ:lə/	bud	[kɔ:lə]
/tɔ:ndə/	mouth	[tɔ:ndə]
/sɔrɔ:pu/	serpent	[sɔrɔ:pu]

/o/ a short, mid, back, rounded vowel.

/koyti/	sickle	[koyti]
/kobbu/	sugar cane	[kobbu]
/lokkəndə/	iron	[lokkəndə]
/gobbo:ru/	ashes	[gobbo:ru]

/o:/ a long, mid, back, rounded vowel.

/gho:vu/	wheat	[gho:vu]
/aro:gyə/	health	[aro:gyə]
/vo:yī/	fence	[vo:yī]
/bo:ndi/	plantain flower	[bo:ndi]

/u/ a short, back, high, rounded vowel.

/phulli/	nose ring	[phulli]
/kuppi/	bottle	[kuppi]
/kurlə/	crab	[kurlə]
/kumbo:ru/	potter	[kumbo:ru]

/u:/ a long, back, high, rounded vowel.

/u:bə/	steam	[u:bə]
/su:və/	needle	[su:və]
/hantu:nə/	bed	[hantu:nə]
/tu:pə/	ghee	[tu:pə]

(b) The consonantal phonemes of this dialect are—

(i) unaspirated

p	t	ʈ	ɕ	k
b	d	ɖ	ʝ	g
m	n	ɳ		ŋ
	s	ʂ	ʃ	h
	l	ɭ		
	r			
v				y

(ii) aspirated

ph	th	ṭh		kh
bh	dh	ḍh	jh	gh
mh	nh			
	lh			
vh			yh	

The two groups are nearly parallel to each other with a few obvious gaps. It is convenient to separate the two groups because of the wide scope of aspiration, which is found with almost all consonants except those which are pure fricatives viz. *s* *ṣ* *ś* and *h*, the nasal *ŋ* and an accidental gap of *čh*, and its limitation to the initial position of the word. Aspirated consonants do not occur finally and only rarely in the medial position.

The nasal [ñ] is confined to the position before the palatal affricates and hence is assigned as an allophone to /n/. [ŋ] is mostly found before velar stops, but with the loss of such a sound in a cluster it begins to contrast with other nasals and hence has to be set up as a separate phoneme.

It is worth noting that this dialect has only alveolo-palatal affricates and no dental affricates occur either as distinct phonemes or even as allophones. These affricates are treated here as palatal stops and indicated with /č/ and /j/. A distinct phoneme /ʃ/ should also be noted.

The phonetic diphthongs like [əi] [ai] [əu] [au] are treated here as sequence of simple vowels followed by the consonantal phonemes /y/ and /v/ as there is no contrast between such pairs. This simplifies the statement of morphophonemic changes.

Long consonants contrast with their shorter counterparts, but are here considered as geminated consonants and are written as such. They play an important role in morphology of the verbs. As noted above they are more frequent

after short vowels than long ones, and whenever a vowel is shortened they usually get lengthened.

Consonants show few allophones. /n/ has an allophone /ñ/ before palatal stops. /ɖ/ between vowels is a flap [ɾ] and /ŋ/ is intervocally a nasalised flap [ɽ̃]. Before front vowels there is a frequent interchange between /s/ and /ʃ/.

A description of the consonantal phonemes with examples is given below :

/p/ Bilabial unaspirated voiceless stop.

/pa:vsu/	rain
/pa:lə/	wave
/pu:tu/	son
/ka:pi/	coffee
/čippətə/	spoon

/b/ Bilabial unaspirated voiced stop.

/ji:bə/	tongue
/bəɖɖi/	stick
/bebbə/	frog

/t/ Dental unaspirated voiceless stop.

/tara:və/	duck
/tə:lə/	oil
/və:tə/	sunshine
/čittə:lə/	deer

/d/ Dental unaspirated voiced stop.

/dəɖdu:lə/	man
/ha:ɖi/	road
/kəde:lə/	chair
/de:ɳtu/	stalk

/ʈ/ Retroflex unaspirated voiceless stop.

/pəʈʈə/	belt
/mi:ʈə/	salt

/məŋto:vu/	hall
/čimto/	tongs

/ḍ/ Retroflex unaspirated voiced stop.

/ḍukkə:rə/	pig
/kurḍə/	blind
/to:ḍu/	canal

/č/ Palatal unaspirated voiceless affricate.

/čerḍū/	child
/ča:vi/	key
/či:ri/	bag
/məŋčə/	cot
/vičču/	scorpion

/j/ Palatal unaspirated voiced affricate.

/me:ji/	count
/jərlə/	cockroach
/ji:bə/	tongue
/bhojjə:pə/	worship

/k/ Velar unaspirated voiceless stop.

/ki:ru/	parrot
/kaylə/	crow
/pəkki/	butterfly
/ku:kə/	potato

/g/ Velar unaspirated voiced stop.

/gersi/	winnowing basket
/ga:yi/	cow
/muggu:lu/	terrace
/ma:gə/	ask, beg

/m/ Bilabial unaspirated voiced nasal.

/mə:si/	ink
/məttə/	egg
/ərmali/	cupboard
/nimməŋgi/	ask

/n/ Dental unaspirated voiced nasal.

/nə:li/	tube
/nə:di/	river
/rannə:ni/	health
/niddə/	sleep

/ɳ/ Retroflex unaspirated voiced nasal.

/ɳəvvə/	nine
/ɳə:vi/	ninety
/kho:ɳi/	dig

/ŋ/ Velar unaspirated voiced nasal.

/saŋgi:lē/	told
/həŋga/	here
/čəŋ/	good

/s/ Alveolar voiceless fricative.

/su:və/	pin
/sa:li/	skin
/lassə:pə/	to burn
/si:tə/	rice

/ʂ/ Retroflex voiceless fricative.

/a:ʂa/	eighteen
/vi:ʂə/	poison
/mu:ʂti/	fist

/š/ A palatal voiceless fricative.

/pišaččə/	mad
/švəsiɟʂavə:pə/	to breathe
/səmsə:yu/	doubt
/šəmə/	dung

/h/ A glottal voiced fricative.

/hu:mə/	sweat
/ha:su/	smile
/ha:tu/	hand
/hərdē/	chest

/l/ A palatal voiced lateral.

/lo:ni/	butter
/gha:li/	put
/kurlə/	crab
/gelle/	went

/ɭ/ A retroflex voiced lateral.

/kayɭə/	crow
/tə:ɭi/	fry
/do:ɭə/	eye
/vəɭti/	white ant.

/r/ An alveolar voiced trill.

/ra:bə/	to stand
/mo:ru/	peacock
/vissə:rə/	forget
/bhovri/	eye-brow

/v/ A labiodental frictionless continuant.

/vo:yi/	sow
/va:di/	serve food
/dē:və/	climb down
/dhu:və/	daughter

/y/ A palatal frictionless continuant.

/yɔ/	come
/pa:yu/	leg
/aykə/	hear
/ga:yi/	cow

/ph/ An aspirated bilabial voiceless stop.

/pha:ri/	steal
/phu:lə/	flower
/pha:ti/	back

/bh/ An aspirated bilabial voiced stop.

/bhovri/	eye-brow
/bhojja:pə/	worship

/bha:yər/	outside
/bhə:yɪ/	sister
/th/ An aspirated dental voiceless stop.	
/tha:pi/	stick
/thu:kəri/	spit
/thəŋga/	there
/dh/ An aspirated dental voiced stop.	
/dha:mpi/	cover
/dhuvvo:ru/	smoke
/ʈh/ An aspirated retroflex voiceless stop.	
/aʈhəylē/	remembered
/a:ʈh/	eight
/kəʈha:ri/	dagger
/ɖh/ An aspirated retroflex voiced stop.	
/ɖho:ŋkə/	crane
/ʃh/ An aspirated voiced palatal affricate.	
/jha:ɖi/	sweep
/jho:ɖu/	storm
/vuɟjha/	fire
/jhaytē/	greatly
/kh/ An aspirated voiceless velar stop.	
/khellē/	I ate
/kha:lə/	down
/khā:ŋki/	cough
/gh/ An aspirated voiced velar stop.	
/gho:ɳi/	vulture
/ghə:rə/	house
/ghe:vnu/	taking
/mh/ An aspirated bilabial voiced nasal.	
/simhu/	lion
/mho:ɳu/	thus
/mhə:si/	buffalo

/nh/ An aspirated dental voiced nasal.

/nhessə:pə/	wear
/nhə:yī/	not
/nha:ṇi/	bathroom

/lh/ An aspirated alveolar voiced lateral.

/lha:yi/	popped rice
/lho:vu/	light

/vh/ An aspirated labiodental fricative.

/vhə:rə/	carry
/vhə:lə/	flow
/vho:ḍu/	big
/vhə:yi/	yes

/yh/ An aspirated palatal fricative.

/yhē/	this
/yhə/	he, this.

(c) Clusters

There are no clusters of vowels in this dialect. The diphthongs are treated here as sequences of vowel and consonant and not as sequences of vowels. The consonant clusters are frequent. But no clusters are found at the end of words, very few at the beginning and most are found in the medial position. Initial clusters are of only two consonants while medial clusters are mostly of two, a few of three and very few of four consonants.

Initial clusters

kṣ	/kṣi:ṇijjavə:pə/	to be tired
pr	/prəka:ṣu/	light
gr	/grəhə:ṇə/	eclipse
ḷv	/ḷva:la/	flame
by	/byare:li/	merchant
br	/brus/	brush
mr	/mrəgṣ̃/	animals

šv	/švəsiǰjavə:pə/	to breathe
sn	/sne:hu/	love
sv	/svadəntɾyə/	freedom

Medial clusters

with /k/

kk	/ḍukkə:rə/	pig
kkh	/ikkhə:ra/	eleven
kḍ	/pokḍi/	turban
kn	/sokni/	lizard
kr	/ḍukra-/	pig
kl	/eklo:ci/	alone
kv	/mukvančə/	fisherman
kṣ	/dəra:kṣi/	grape
kḷ	/čukḷa-/	button

with /g/

gg	/muggu:ḷu/	terrace
gṭ	/lugṭa-/	cloth
gḍ	/ǰhəgdə:pə/	to quarrel
gt	/vəgtē/	open
gy	/aro:gyə/	health
gr	/agro:hu/	wish
gl	/ǰəgle-/	verandah

with /ŋ/

ŋk	/kha:ŋki/	cough
ŋkh	/šəŋkhu/	conch
ŋg	/hu:ŋgi/	smell
ŋṇ	/aŋṇa-/	court-yard
ŋḷ	/dhiŋḷə:pə/	to push

with /č/

čč	/vičču/	scorpion
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with /ǰ/

ǰǰ	/meǰǰə/	tables
ǰǰh	/uǰǰhə/	fire

jr	/maʃra-/	cat
ʃv	/uʃva:ɖu/	light

with /t/

tt	/pət̪t̪o/	belt
tn	/čət̪ni/	condiment
tp	/at̪payanč̪o/	spider
ty	/pha:t̪yo/	backs
tl	/vət̪le-/	plate
tv	/phət̪və:n̪o/	deceit

with /ɖ/

ɖk	/bo:ɖki/	widow
ɖg	/kəɖgã/	bracelets
ɖč	/phəɖčankari/	seller of betal leaves.
ɖɖ	/rəɖɖo/	buffalo
ɖt	/ʃhəɖtəll̪o/	sweeper
ɖy	/appo:ɖyət/	should touch
ɖv	/gaɖva-/	ass
ɖš	/appəɖši/	do not touch

with /n/

n̪k	/kho:n̪ka/	should dig
n̪ʃ	/pən̪ʃa:bu/	great grand father
n̪t̪	/den̪t̪u/	stalk
n̪ɖ	/t̪o:n̪ɖə/	mouth
n̪n̪	/dhən̪nu/	bow
n̪t̪	/pən̪tu/	great grand son
n̪y	/dənt̪o:n̪yo/	combs
n̪v	/vho:n̪ve-/	chin

with /t/

tkh	/khət̪khət̪avə:pə/	to boil
tt	/čitt̪ə:l̪ə/	deer
ty	/ətyagr̪əhi/	greedy
tr	/š̪ətru/	enemy
t̪l̪	/čit̪l̪a-/	deer

with /d/

dk	/vudka-/	water
dt	/nidtənɔ/	I shall sleep
dd	/dæddu:lɔ/	man
ddh	/yuddhə/	fight
dn	/kedna:yi/	always
dy	/nə:dyɔ/	rivers
dr	/dəridri/	poor
dv	/budvəntu/	wise

with /n/

nk	/mənke:tə/	wrist
nč	/čo:nči/	beak
nĵ	/sa:nĵə/	evening
nt	/ka:nti/	scrape
nd	/vindu:rə/	rat
nn	/kunnɔ/	hill
np	/donpa:r/	afternoon
ns	/pensil/	pencil

with /p/

pt	/čipta-/	spoon
pđ	/kəpđa-/	cloth
pn	/apđə:pna/	I do not touch
pp	/kəppu:si/	cotten plant
pr	/phəpra marə:pə/	to kick
pl	/kəplači/	of the head
ps	/kapsa-/	cotton

with /b/

bt	/ubtənɔ/	I shall fly
bb	/ubba:ri/	lift
br	/gobra-/	ashes

with /m/

mk	/čəmkə:pə/	to walk
mĵ	/čimĵə/	tongs

mḍ	/simḍavə:pə/	to scatter
mṇ	/bomṇalē/	of the Brahmin
mp	/dha:mpi/	cover
mb	/kəmbə/	cock
mm	/hummaṭi/	root out
ms	/dinsi marə:pə/	to kill
mh	/simhasə:nə/	throne

with /y/

yk	/aykə/	hear
yč	/gayčə/	of the cow
yṇ	/bhə:yṇi/	sister
yt	/koyti/	sickle
yd	/aydə:nə/	kettle
yn	/mo:yna/	I do not count
yy	/gayyo/	cows
yr	/pə:yri/	day before yesterday
ys	/paysa-/	porridge
yḷ	/kaylə/	crow

with /r/

rk	/vissorka/	should forget
rkh	/khərkhə:ri/	rough
rg	/kərgə:yi/	dissolve
rġ	/khərju/	itch
rt	/torṭe boḍa:čə/	bald
rḍ	/kurḍə/	blind
rṇ	/bhərṇi/	pitcher
rt	/pərtu:nə/	again
rth	/murthəm/	first
rd	/ərdə/	half
rn	/či:rna/	I do not cut
rp	/khərpə:pə/	to scratch
rb	/gurbi:ṇi/	pregnant
rm	/ərma:li/	cupboard
ry	/či:ryo/	bags
rl	/kurlə/	crab

rv	/pərvə/	pigeon
rʃ	/vəʃə/	year
rs	/gersi/	winnowing basket

with /l/

ly	/sa:lyə/	barks
ll	/čelli/	girl
iš	/keļšənčə/	barber
ls	/kolʃulsu:nə/	wolf

with /v/

vk	/čəvkə:pə/	to walk
vŋ	/me:vŋə/	sister's husband
vt	/pəvtənʃ/	I shall swim
vd	/čəvda/	fourteen
vn	/vo:vnu/	sowing
vy	/ja:vyət/	may happen
vr	/bho:vri/	eye-brow
vl	/pavlā/	footprints
vv	/dhuvvo:ru/	smoke
vs	/pa:vsu/	rain
vļ	/sa:vli/	shade

with /š/

šš	/vuššē/	pillow
šv	/višva:si ʃavə:pə/	to believe

sith /ʃ/

st	/mu:ʃti/	fist
sn	/uʃnə/	heat

with /s/

sk	/piskə/	miser
st	/həsti/	elephant
sth	/tələstha:nə/	capital
sy	/mhə:syɔ/	buffaloes
sr	/sisri-/	crocodile
sv	/kosvənčə/	potter
ss	/lassə:pə/	to burn

with /l/

lk	/gi:lka/	should swallow
lt	/vəlti/	white ant
ld	/vułdi/	call
ln	/pi:l̥na/	I do not press
ly	/bambu:lyɔ/	navels
lv	/ʃel̥vo:tu/	cold
ls	/kol̥sul̥su:n̥ /	wolf
ll	/kəll̥ē/	took

Consonant clusters with three members

Ending with a velar stop,

yŋg	/vayŋgə:nə/	bringle
vŋg	/nivŋgə:pə/	to ask
vŋk	/niddevŋka/	I should sleep

Ending with a palatal stop,

vnč	/khavnčə:lə/	to eat
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Ending with a retroflex stop,

ŋkt̥	/naŋkt̥a-/	nail
yŋd̥	/gayŋd̥u:lu/	earth worm
rŋd̥	/kərn̥d̥ɔ/	box
vŋt̥	/go:vŋt̥ɔ/	neck

Ending with a dental stop,

mbt	/lambtən̥ɔ/	I shall hang
ynd	/peynda:rə/	sugar
vnd	/rəvndə:yi/	curry
vtt	/čəvtti:s/	thirty-four
vnt	/d̥əvnt̥ā/	I climb down

Ending with a labial stop,

ndp	/randpi/	cook
vpp	/čəvppən/	fifty-four

Ending in a nasal.

ntŋ	/hantŋa-/	bed
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Ending in /y/

kky	/pakkye-/	fly
gdy	/thogdya-/	few
ggy	/mɔggya-/	cucumber
tty	/mɔtɕya-/	egg
ḍḍy	/pəḍḍya:či/	of the bull
ṇḍy	/bəṇḍyɔ/	flowers of plantain
tty	/mattya-/	head
ddy	/addyəččɔ/	first
dly	/dadlya-/	man
nčy	/čončyɔ/	beaks
nny	/vonnyɔ/	brother's wives
ppy	/tɔppye-/	cap
bby	/bebbya-/	frog
mby	/khambya-/	pillar
yry	/dəyryəvəntu/	brave
yly	/kaylya-/	crow
yṇy	/bhəyṇya-/	sister
rpy	/khərphya:y/	root out
lly	/kollya-/	jackal
vvy	/divvya-/	lamp
ssy	/missya-/	moustache
lly	/gillyɔ/	swallowed

Ending in /r/

ṇgr	/paṅgrə:p/	to cover
ndr	/čəndre:mu/	moon
ntr	/məntri/	minister
mbr	/mumbra-/	mosquito
str	/əstrə/	weapon

Ending in /v/

ṇgv	/əṇgvəstrə/	shawl
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Ending in /s/

ŋgs /mu gsi/ mongoose

Ending in /ɭ/

mbɭ /kambɭya-/ blanket

Clusters with four consonants,

ŋgɭy /iŋgɭya-/ coal

ntry /mhəntrya-/ old man

(d) Syllabic Structure

The syllables in this dialect consist of one to four phonemes and show the following patterns.

With a single phoneme.

V: /e:-ku/ "one"

With two phonemes,

CV: /gi:-ɭi/ "swallow" /ki:-ru/ "parrot".

VC: /am-bɔ/ "mango", /əs-si/ "thus"

With three phonemes,

CVC: /çit-tə:-ɭə/ "deer" /sim-hu/ "lion"

VCC: /əŋg-vəs-trə/ "shawl"

CCV: /mrə-gɔ/ "animals" /a-ro-gyə/ "health"
/yhɔ/ "this" /sne:-hu/ "love"

With four phonemes:

CVCC: /nid-devŋ-ka/ "to sleep"

CCVC: /brus/ "brush"

CCCV: /sva-dən-tryə/ "freedom"

CHAPTER II

MORPHOLOGY

In the Cochin dialect all words can be divided into three basic classes on morphological criteria. The words which can take the case suffixes including the oblique may be called nouns. This is a large open class. Words which can take morphemes of tense or mood and persons may be called verbs. This also is a big class but much smaller than the first. All other words may be grouped in a third residual class which take neither of these suffixes and is a fairly small group. Substantives, adjectives, numerals, and pronouns of traditional grammar are included in the first, verbs, participles and verbal derivatives in the second, and adverbs, conjunctions, interjections and particles etc. are included in the third group.

(a) *Nouns* :

The nouns proper of this dialect may be divided into the usual three classes and given the traditional names of masculine, feminine and neuter. Strictly speaking this grouping is syntactical in nature and depends upon the agreement with adjectives and pronouns and also the verbal forms which go with them. But it can be also based on the purely morphological criteria of the allomorphic shape of the plural morpheme which they take combined with the phonemes with which the basic word ends. This can be tabulated as follows :—

Group	final vowel	plural allomorph
Mas.	ɔ	ɛ
	u	ə
Fem.	i	ɔ
	ə	ɔ
Neut.	ē	ī
	ə	ə

The basic constituents of nominal constructions are, the stem, the plural morpheme, the oblique case, the case suffixes and the post-positions. Each of these elements is given a separate treatment.

(i) *The plural.*

This morpheme has an allomorph /ə/ after Masculine nouns ending in /u/ :

a:ru	stream	a:rə
bha:vu	brother	bha:və
ghu:ḍu	cage	ghu:ḍə
mha:ntu	paternal uncle	mha:ntə
vhore:ku	bridegroom	vhore:kə
vindu:ru	rat	vindu:rə

Before this suffix the penultimate /o:/ of the base becomes /ə:/

kasu:vu	tortoise	kasə:və
phəttu:ru	stone	phəttə:rə
gayṇḍo:ḷu	earthworm	gayṇḍə:ḷə

In words of the pattern CVCV, the penultimate /o:/ becomes /ɔ/

ko:ṭu	coat	kɔṭə
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The plural morpheme has the allomorph /ɔ̃/ if the base ends in /ū/ :

ma:vū	father-in-law	ma:vɔ̃
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With masculine words ending in /ɔ/ the plural has the allomorph /ɛ/ after them:

piśaččɔ	mad man	piśačče
mənčɔ	cot	mənče
parvɔ	pigeon	parve
kombɔ	cock	kombɛ
čəggɔ	shirt	čəgge
məṭṭɔ	egg	məṭṭɛ
ki:ḍɔ	worm	ki:ḍɛ

di:və	lamp	di:və
uŋgəʔə	thumb	uŋgəʔə

A few masculine nouns which end in other vowels show a zero plural allomorph:

randpi	cook	randpi
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After feminine nouns ending in /ə/ the plural morpheme has the allomorph /ɔ/:

koylu:və	tile	koylu:və
vhəkkə:lə	bride	vhəkkə:lə
bə:ylə	woman	bə:ylə
iʃti:kə	brick	iʃti:kə

When the base has the pattern CV:CV, the first vowel becomes short and the second consonant is geminated:

dhu:və	daughter	dhuvvə
su:nə	daughter-in-law	sunno
ʃi:bə	tongue	ʃibbo
pə:ʔə	box	pəʔʔə

In the following two words no such change is seen:

mha:və	paternal uncle's	mha:və
	wife	
khu:lə	heel	khu:lə

After feminine nouns ending in /i/ the plural morpheme shows the allomorph /ɔ/. The following morphophonemic changes occur in the bases.

The following two nouns drop their final vowel before it:

ʃambə:yi	yawn	ʃambə:yɔ
rəvndə:yi	curry	rəvndə:yɔ

Nouns having the syllabic pattern CVC,C,V (where C,C, stands for a geminated consonant) lengthen their final vowel before this suffix:

ʔoppi	cap	ʔoppi:yɔ
phulli	nose ring	phulli:yɔ

pakki	fly	pakki:yo
čanni	squirrel	čanni:yo
čedđi	trousers	čedđi:yo
muddi	ring	muddi:yo

The following two nouns of a different pattern also lengthen their final vowel:

dəŋđi	latch	dəŋđi:yo
mi:si	moustache	missi:yo

All the other bases change their final vowel /i/ to /y/ before this /ɔ/:

dənto:ni	comb	dənto:nyɔ
kənnə:di	mirror	kənnə:dyɔ
pəskati	knife	pəska:tyɔ
bombu:li	navel	bombu:lyɔ
ǰəggə:li	verandah	ǰəggə:lyɔ
pokđi	turban	pokdyɔ
sokni	house lizard	soknyɔ
savli	shadow	savlyɔ
gurbi:ni	pregnant woman	gurbi:nyɔ
rənnə:ni	hearth	rənnə:nyɔ
bokko:di	sheep	bokko:dyɔ

Nouns of the syllabic pattern CV:CCV shorten their first vowel:

bo:ŋđi	flower of a plantain	boŋdyɔ
sa:rni	broom	sarnyɔ
mu:ṣṭi	fist	muṣṭyɔ
čə:nči	beak	čənčyɔ
bho:vri	eyebrow	bhovryɔ

The following nouns also shorten this first vowel:

ča:vi	key	čavyɔ
či:ri	bag	čiryɔ
a:yi	grand mother	ayyɔ
ga:yi	cow	gayyɔ

sa:li	skin	salɣə
pha:tɪ	back	phaɥɣə
na:ti	grand daughter	natɣə
nə:di	river	nəɥɣə
va:ti	wick	vatɣə

In the following words the first vowel is not shortened though the syllabic pattern is the same:

ve:ɖi	ear-ring	ve:ɖɣə
dho:ti	dhoti	dho:ɥɣə
gho:nɪ	vulture	gho:nɣə
nha:nɪ	bathroom	nha:nɣə
nə:li	rolling pin	nə:ɥɣə
ma:li	stair case	ma:ɥɣə
mhə:si	she-buffalo	mhə:ɥɣə

In the following word the final vowel is not lengthened.

vonni	elder brother's	vonnyə
	wife	

The word /vu/ louse has an allomorph vuvv- of the base before /ɔ/

vu	louse	vuvvə
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If the final vowel of the noun is nasalised the plural morpheme has an allomorph /ɔ̃/

mu:yɪ̃	ant	muyɔ̃
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Neuter nouns ending in /ə/ take the plural allomorph /ɔ̃/ after them

The base drops its final vowel before /ɔ̃/

aŋgvəstrə/	shawl	aŋgvəstrɔ̃
mərə:nə	death	mərə:nɔ̃
kədə:lə	chair	kədə:lɔ̃
tara:və	duck	tara:vɔ̃
jənnərɫə	window	jənnərɫɔ̃
ayda:nə	kettle	ayda:nɔ̃
ɕittə:lə	deer	ɕittə:lɔ̃
məŋkə:ɖə	monkey	məŋkə:ɖɔ̃

gaddə:və	donkey	gaddə:və
khəmmə:tə	hut	khəmmə:tə
pa:lə	wave	pa:lə
mɛ:ghə	cloud	mɛ:gh:ə
ghə:rə	house	ghə:rə
ku:də	room	ku:də
hələ	hall	hələ
ke:kə	cake	ke:kə

Nouns of the syllabic pattern CV:CCV shorten their first vowel:

pa:vlə	foot	pavlə
na:ŋkə	nose	naŋkə
si:ŋgə	horn	siŋgə
təndə	face	təndə

Nouns of the syllabic pattern CV:CV also shorten their first vowel if the second vowel is geminated. This gemination takes place when the consonant is one of the following /n, k, t, d, t̪, j, l/. The two nouns /ke:kə/ "cake" and /ku:də/ "room" do not follow this rule.

ra:nə	forest	rannə
ku:kə	potato	kukkə
bə:tə	finger	bəttə
ha:də	bone	haddə
ga:tə	hoof	gattə
mə:jə	table	məjjə
tə:lə	oil	təllə

Neuter nouns ending in /ə/ take the plural allomorph /ī/ after them.

The final vowel of the noun is lost before this suffix:

su:ṇə	dog	su:ṇī
vəggū:lə	bat	vəggū:lī
kara:tə	bitter gourd	kara:tī
bheṇḍə	lady's finger	bheṇḍī
məttə	head	məttī
pa:lə	bucket	pa:lī

The word *māggē* 'cucumber' changes its /ɔ/ to /o/ in the plural.

māggē cucumber *moggī*

The word *čerdū* "child" takes the plural allomorph /ɔ̃/ and the base shows an allomorph *čerdu:v* before it:

čerdū child *čerdu: vō*

2. Oblique.

There are two oblique suffixes, one for the singular and the other for the plural. Before the singular oblique nouns show only a two-fold distinction of gender, while before the plural oblique no gender distinction is observed:

	Singular	Plural
Feminine	i: ~ e:	a: n
Non-feminine	a: ~ ya:	

It is possible to consider the plural oblique as consisting of two morphemes, one of the oblique /a:/ identical with the singular oblique, and the other of the plural /n/. But such an analysis does not help much.

A statement about the allomorphs of the oblique and the morphophonemic changes in the stems is given below:

Masculine Nouns.

After nouns ending in /u/ the oblique singular is /a:/ Before it the nouns drop their final vowel:

<i>poṇtu</i>	great-grandson	<i>poṇta :-</i>
<i>va:gu</i>	tiger	<i>va:ga :-</i>
<i>ghu:ḍu</i>	cage	<i>ghu:ḍa :-</i>
<i>bha:vu</i>	brother	<i>bha:va :-</i>
<i>a:ru</i>	stream	<i>a:ra :-</i>

phe:nu	foam	phe:na :-
ki:ru	parrot	ki:ra :-
mo:ru	peacock	mə:ra :-

The following nouns of the syllabic pattern CV:CV double their second consonant and shorten their first vowel.

ra:yu	king	rayya :-
ha:su	smile	hassa :-
pu:tu	son	putta :-
ma:mu	maternal uncle	mamma :-
mho:vu	honey	mhovva :-
do:vu	dew	dovva :-
ta:pu	fever	tappa :-

Nouns having the syllabic pattern CV:CCV shorten their first vowel:

pa:vsu	rain	pavsa :-
mha:ntu	paternal uncle	mhanta :-
pa:ysu	porridge	paysa :-

čəndre:mu "moon" becomes čəndrəma :- in oblique.

Nouns of the syllabic pattern CVCCV:CV or CVCV:CV drop their second vowel in oblique. CC here stands for a geminated consonant. The geminated consonant further becomes a simple one. The other cluster included is of an homorganic nasal and stop.

vhore:tu	bridegroom	vhorta :-
kaso:vu	tortoise	kasva :-
vindu:ru	rat	vindra :-
kappu:su	cotton	kapsa :-
bammu:nu	husband	bamṇa :-
vuvvā:ru	flood	vuvra :-
čikko:lu	mud	čikla :-
phatto:ru	stone	phatra :-
gobbo:ru	ashes	gobra :-

The oblique morpheme has the shape /ya:/ after masculine nouns ending in /ɔ/ :

dərvo:tɔ	gate	dərvo:tya :-
kaʃʃɔɔ	glow worm	kaʃʃɔ:lya :-
məvɔɔ	brother-in-law	məvɔnya :-
kombɔ	cock	kombya :-
kurɔɔ	blind	kurɔya :-
kambɔɔ	blanket	kambɔya :-
məʈʈɔ	egg	məʈʈya :-
kollɔ	fox	kollya :-
ghɔ:ɔɔ	horse	ghɔɔya :-
ɔɔɔɔ	eye	ɔɔɔya :-

The following bases drop their second vowel. If the preceding consonant is geminated, it becomes simple.

mhənta:rɔ	old man	mhəntɔya :-
uɲgɔ:tɔ	thumb	uɲgɔya :-
daddu:lɔ	man	dadɔya :-
iŋga:lɔ	coal	iŋgɔya :-
rəggɔ:ɔɔ	grinding stone	rəggɔya :-

After a palatal penultimate consonant the allomorph is simply /a:/

uʃʃhɔ	fire	uʃʃha :-
bhaččɔ	sister's son	bhačča :-
mənčɔ	cot	mənča :-
pišaččɔ	mad man	pišačča :-

The oblique plural for the masculine nouns is formed by adding /n/ to the oblique singular as described above:

pu:tu	son	putta:n
phatto:ru	stone	phatra:n
vindu:ru	rat	vindra:n
pa:vsu	rain	pavsa:n
mɔ:ru	peacock	mɔ:ra:n
bha:vu	brother	bha:va:n
va:gu	tiger	va:ga:n
di:vɔ	lamp	divvya:n
bəbbɔ	frog	bəbbya:n

məṭṭə	egg	məṭṭya:n
khambə	pillar	khambya:n
kaylə	crow	kaylyə:n
bhaččə	sister's son	bhačča:n
mənčə	cot	mənča:n
dəddu:lə	man	dadlyə:n

Feminine Nouns

After bases ending in /ə/ the singular oblique has the allomorph /e:/

koylu:və	tile	koylu:ve :-
vhərḍi:kə	marriage	vhərḍi:ke :-
ghuggu:mə	owl	ghuggu:me :-
khu:lə	heel	khu:le :-

Bases of the syllabic pattern CV:CCV shorten their first vowel:

ba:ylə	wife	bayle :-
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Bases of the syllabic pattern CV:CV shorten their first vowel and geminate the following consonant except when it is /l/

dhu:və	daughter	dhuvve :-
su:nə	daughter-in-law	sunne :-
su:və	needle	suvve :-
ta:nə	thirst	tanne :-
hu:mə	sweet	humme :-
vu:bə	stream	vubbe :-

If the base has /ɛ:/ in the first syllable it becomes /e/

pɛ:ṭə	box	peṭṭe :-
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The following base drops its second vowel:

vhonʉ:və	chin	vhonve :-
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After feminine nouns ending in /ə/ the oblique plural is formed with the addition of /n/ before which the oblique singular has the shape /a:/

ba:ylə	wife	baiyla:n
khu:lə	heel	khu:la:n
işti:kə	brick	işti:ka:n
koylu:və	tile	koylu:va:n
su:və	needle	suvva:n

After feminine nouns ending in /i/ the oblique singular morpheme has the two allomorphs /:/ and /e:/ which are morphologically conditioned.

Length occurs after—

Feminine bases of the type CV:CCV, where they shorten their first vowel:

bo:ndi	plaintain flower	bonði:
sa:rni	broom	sarñi:
mu:şti	fist	muşti:
kha:ŋki	cough	khaŋki:
čo:nči	beak	čonči:
bhə:yñi	sister	bhəyñi:

The following bases of the type CVCCV:CV drop their second vowel:

kambə:li	blanket	kambli:
nissə:ni	ladder	nisñi:
bəkko:di	sheep	bokdi:
sisə:ri	crocodile	sisri:
muŋgu:si	mongoose	muŋgsi:
kəttə:ri	scissors	kətri:

The following three bases do not drop their second vowel:

gurbi:ni	pregnant women	gurbi:ni:
arma:li	cupboard	arma:li:
randpi:ni	female cook	randpi:ni:

The following bases do not shorten their first vowel:

ve:ḍi	ear ring	ve:ḍi:
dho:ti	dhoti	dho:ṭi:
gho:ṇi	vulture	gho:ṇi:
mhə:si	she-buffalo	mhə:si:
nə:di	river	nə:di:
ka:pi	coffee	ka:pi:
pa:ḍi	shore	pə:ḍi:
tə:ḍi	trunk	tə:ḍi:

In the following bases the vowel is shortened and the following consonant is doubled:

sa:li	skin	salli:
pha:ṭi	back	phaṭṭi:
na:ti	grand-daughter	natti:
va:ti	candle	vatti:

After all the remaining feminine nouns the oblique singular has the allomorph /e:/

Before it bases of the syllabic pattern CVCCV:CV drop their final vowel:

kənnə:ḍi	mirror	kənnə:ḍe:
dənto:ṇi	comb	dənto:ṇe:
aḍḍə:li	knife	aḍḍə:le:
məssə:li	fish	məssə:le:
pəska:tj	knife	pəska:te:
bombu:li	naval	bombu:le:

The following bases drop their second vowel:

məndu:ri	carpet	məndre:
vəṭṭu:li	plate	vəṭṭe:
səttu:li	umbrella	sətle:
ḷəggə:li	verandah	ḷəḷḷe:

Bases of the type CVCCV drop their final vowel:

pokḍi	turban	pokḍe:
gersi	winnowing	gerse:
	basket	

valti	white ant	valte:
sokni	house lizard	sokne:
bodki	widow	bodke:
mavsi	maternal aunt	mavse:
pon̄ti	great grand daughter	pon̄te:
savli	shadow	savle:
khəḍki	jaw	khəḍke:
vonni	elder brother's wife	vonne:
bhuvri	eye-brow	bhuvre:
čelli	girl	čelle:

Bases of the type CV:CV shorten their first vowel and change the final /i/ into /y/:

ma:li	staircase	maɫye:
nə:li	rolling pin	nəɫye:
nha:ni	bath room	nhaɲye:
či:ri	bag	čiɾye:
ča:vi	key	čaɣye:
ra:ni	queen	raɲye:

In the following bases of the syllabic type CVCCV the final /i/ is changed to /y/ and the long consonant becomes short.

dəṇḍi	latch	dəṇḍye:
muddi	ring	mudye:
bəḍḍi	stick	bəḍye:
čəḍḍi	under wear	čəḍye:
kəḍḍi	small stick	kəḍye:
čanni	squirral	čanye:
piṭṭi	flour	piṭye:

In the following examples the long consonant remains

ṭoppi	cap	ṭoppye:
phulli	nose ring	phullye:
pakki	fly	pakkye:

In the following bases the vowel is shortened and /y/ is geminated.

ĵambə:yi	yawn	ĵambəyye:
a:yi	grand mother	ayye:
pəñja:yi	great grand mother	pəñĵayye:

If the vowel /i/ is nasalised the /e/ also gets nasalised:

mu:yī	muyyā:
-------	--------

Before the oblique plural /n/ the allomorph is /a:/ The final vowel /i/ becomes /y/:

čelli	girl	čellya:n
pəska:ti	knife	pəska:tya:n
bombu:li	navel	bombu:lya:n
sa:li	skin	sallya:n
mu:ṣṭi	fist	muṣṭya:n
bhə:yñi	sister	bhəyñya:n
nha:ni	bathroom	nhanya:n
mi:si	moustache	missya:n
a:yi	grand mother	ayya:n

In the following bases the second vowel is not lost in the oblique plural:

muṅgu:si	mongoose	muṅgu:sya:n
sissə:ri	crocodile	sissə:rya:n
kambə:li	blanket	kambə:lya:n

Neuter nouns

The oblique sg. is /a:/ after all neuter nouns.

Bases ending in /ə/ drop this vowel before the oblique morpheme. Most of the allomorphic changes of the base are the same as those before the plural morpheme:

(i)

ra:nə	forest	ranna:
pə:tə	belly	pəṭṭa:
ha:də	bone	haḍḍa:

mɛ:ʃə	table	mɛ:ʃja:
du:də	milk	dudda:
ča:mə	leather	čamma:
kha:nə	tier	khaŋna:

(ii)

tə:ŋdə	face	təŋda:
na:ŋkə	nose	naŋka:

(iii)

ke:kə	cake	ke:ka:
kha:nə	food	khaŋna:
ku:də	room	ku:da:

(iv)

aɖya:nə	necklace	aɖya:na:
ʃənnərɫə	window	ʃənnərɫa:
kə:re:tə	camel	kə:re:ta:
tə:rə:və	duck	tə:rə:va:
kənnəɖə:kə	spectacles	kənnəɖə:ka:

Bases of the type CVCCVCV drop their second vowel if CC is either a geminated consonant or a cluster of homorganic nasal and a stop. The geminated consonant is further simplified:

čəkkə:lə	butter	čəkl̥a:
čittəl̥ə	deer	čitla:
gaɖdə:və	donkey	gaɖva:
maʃja:rə	cat	ma ra:
kappə:ɖə	cloth	kapda:
luggə:tə	cloth	lugta:
vudda:kə	water	vudka:
čippə:tə	spoon	čipta:
khəmmə:tə	hut	khəmta:
aŋgə:nə	court yard	a ŋa:
hantu:nə	bed	hanɫna:
na ku:tə	nail	naŋkɫa:
mumbu:rə	mosquito	mumbra:

The following bases shorten their first vowel and drop the second:

jevə:nə	meal	jevna:
mərə:nə	death	mərna:

The oblique plural is formed by adding /n/ to the singular oblique form:

majjə:rə	cat	majra:n
ḍukkə:rə	pig	ḍukra:n
ku:ḍə	room	ku:ḍa:n
mənkə:t	wrist	mənkə:ta:n
khəmmə:tə	hut	khəmta:n
kədə:lə	chair	kəḍla:n
bə:tə	finger	bəṭṭa:n
ku:kə	potato	kukka:n
pa:vlə	foot	pavala:n

Bases sending in / ě / change it to / y / :

məggě	cucumber	məggya:n
pa:lě	bucket	pa:lya:n
vussě	pillow	vussyā:n
bheṇḍě	lady's finger	bheṇḍya:n
vəggulě	bat	vəggul:ya:n
bəllě	net	bəllyā:n
su:ně	dog	su:nyā:n
mattě	head	mattyā:n
dhaṅkə:ně	lid	dhaṅkə:nyā:n

The following irregular formations should be noted:

		oblique base
nattu	grand son	nattva:
nittu	saliva	nittva:
vičču	scorpion	viččva:
pu	pus	puvva:
vu	louse	vuvva:
ḍa:yi	ladle	ḍa:y
ga:yi	cow	ga:y

ma:yī	mother-in-law	ma:y
bhu:yī	ground	bhuyn
su:rya	sun	su:rya:
bappa	father	bappa:
appəppa	paternal uncle	appəppa:
amma	mother	amma:n
ḷva:la	flame	ḷva:le:
vi:ṣa	poison	vi:ṣa:
gu:ha	cave	gu:ha:
a:bu	grand father	abbo:
pəṇja:bu	great grand father	pəṇja:bo:
khorḷu	itch	khorḷu:
məṭṭəkkus	cabbage	məṭṭəkkussa:

The following scheme summaries the main patterns of plural, oblique sg. and pl. of nouns of the three genders.

	ending	pl.	ob. sg.	ob. pl.
M.	o		ya:	ya:n
	u	ə	a:	a:n
F.	i	o	i ~ ve:	ya:n
	ə	o	e:	a:n
N.	o	ō	a:	a:n
	ē	ī	ya:	ya:n

3. Case suffixes.

Both the sg. and pl. oblique forms may be followed by one or more of the following case-suffixes:

kə	dative
ri	locative ¹
ntu	locative ²
č	genitive ¹
l	genitive ²
nə ~ ni	instrumental

The locative¹ suffix /ri/ denotes the meaning 'on' while locative² /ntu/ means 'in' or 'into'. The genitive³ /l/ denotes the relation of possessor and the thing possessed, while all other relations of similar nature are expressed by genitive¹, /č/. The first is restricted to rational beings only.

The form with the addition of the genitive suffixes /l/ and /č/ is treated like an adjective of group II and is followed by the suffixes of gender and number agreeing with the gender and number of the noun which follows them.

Of the two allomorphs of the instrumental /nə/ occurs after the oblique singular and /ni/ after the oblique plural. The following examples may illustrate the use of case suffixes:

rukka:kə vudda:k gha:li	'Give water to the tree.'
rukka:ri phə:l əssə:yi	'There are fruits on the tree.'
rukka:ntu ki: dəssə	'There is worm in the tree.'
rukka:čə pa:nə	leaf of the tree
rukka:či sa:li	the bark of the tree
rukka:čə pallə	the leaf of the tree
rukka:či panna	the leaves of the tree
rukka:čə sallyə	the barks of the tree
rukka:čə palle	the leaves of the tree
čərda:lə bappa	the father of the child
čərda:li amma	the mother of the child
čərda:lə mə:yə	the table of the child
čəlle:nə dāndə kellē	the girl did the work
čəllya:ni dāndə kellē	the girls did the work

The vocative is formed by adding the singular oblique suffix to the base. No vocative plural is noted.

puttu	son	putta:
čello	boy	čəllya:
dhu:və	daughter	dhuve:
a:yi	grand mother	ayye:

čelli	girl	čelle:
su:nē	dog	suṇya:
majjə:rə	cat	majra:

Note the vocative forms of the word čerḍū 'child'. In the singular it has /čerḍa:/ and in the plural /čerḍuva:nu ~ čerḍuva:ndo/

4. Post-positions.

The post-positions are used after either the simple noun, or its oblique form, or a form of the genitive² or some other case like the loc. or inst.

(i) after the noun /kə:ḍə / towards

ghə:rkə:ḍə towards the house.

(ii) after the oblique: /ləggi/, to, near, with

rukka:ləggi near the tree

phu:ḍə in front, before

kərnaphu:ḍə before doing

(iii) most post-positions come after the genitive. They are :

ləggi	near, with
ponda:kə	below
maglya:n	after
bha:yər	outside
bhittəri	inside
murthəm	before
mukka:ri	in front
pəsi	more than
pəraṇte:nə	after
bəge:kə	for

(iv) after locative²

thəkku:nu from

(v) after instrumental

kərtə:na due to, on account of

kopa:nə kərtə:na due to anger

sənto:ša:nə kərtə:na due to delight.

(b) *Adjectives:*

Adjectives in the Cochin dialect can be divided into two main groups according as they remain invariable or show a change in form. The first group consists of a small group of adjectives which remain invariable throughout, showing no distinction for gender or number or oblique. The following are illustrative of this group:

ko:du	bitter
lho:vu	light
mo:vu	soft
vhu:nē	less
dəridri	poor
khərkhəri	rough, hard
atya:grōhi	miserly

The other group consists of a large number of adjectives, which show a three-fold distinction of gender and a two-fold distinction of number in the nominative. They can be further classified into two groups, A and B, on the basis of the allormorphs they show for gender, number and oblique morphemes

Group A—These take the following suffixes according to the nature of the following noun which they qualify:—

	Nominative		Oblique.
	Sg.	Pl.	
M	u	ə	ə
F	i	yə	
N	ə	ĩ	

The following examples illustrate these suffixes:

ni:t—straight.

M.	ni:tu	ni:tə	
F.	ni:ti	ni:tyə	ni:tə
N.	ni:tə	ni:tĩ	

		ni:l—blue.	
M.	ni:lu	ni:lə	
F.	ni:li	ni:lyə	ni:lə
N.	ni:lə	ni:l̥	

The following are a few adjectives of this type:

di:gu	long
e:ku	one
di:du	one and half
ru:ndu	broad
pokko:lu	hollow
go:du	sweet
še:lu	cold
la:nu	smooth
vhu:nu	hot
sa:nu	small
nibbo:ru	hard
vho:du	big
ča:ngu	good
tho:ru	fat
jo:du	heavy

Adjectives of the group A show the following allomorphic variations when followed by the neuter plural and the oblique suffixes, but the variation is optional in the oblique form:

Adjectives of the syllabic pattern CV:C geminate their final /n/ and /s/ and the vowel becomes short:

M.	vhu:nu	vhu:nə	
F.	vhu:ni	vhu:nyə	vhunna ~ vhu:nə
N.	vhu:nə	vhunn̥	

di:g-long

M.	di:gu*	di:gə	
F.	di:gi	di:gyə	diggə ~ di:gə
N.	di:gə	digg̊	

The adjective /vho:ɖ/ big shows similar variation:

M.	vho:du	vho:ɖə	
F.	vho:ɖi	vho:ɖyə	vhodɖə vho:ɖə
N.	vho:ɖə	vhodɖ̊	

Adjectives of the syllabic pattern CV:CV shorten their vowel even before the feminine plural morpheme:

	ča:ŋg — good		
M.	ča:ŋgu	ča:ŋgə	
F.	ča gi	čaŋgyə	čaŋgə ~ ča:ŋgə
N.	ča gə	čaŋgə	

The vowel /ə:/ occurring in the first syllable of an adjective changes into /o:/ before the masculine singular suffix:

nibbə:r	hard	nibbo:ru
ǰə:ɖ-	heavy	ǰo:ɖu
čiklə:t	muddy	čiklo:tɯ
pokkə:l-	hollow	pokko:lɯ

e:k- one has an allomorph :k before the neuter singular /ə/

M.	e:ku
F.	e:ki
N.	:kə

Adjectives belonging to class B take the following suffixes:

	Nominative		Oblique.
	Sg.	Pl.	
M.	ɔ	ɛ	ɛ ~ ya
F.	i	yɔ	
N.	ē	ī	

The following examples illustrate these suffixes:

	də:v-	'white'	
M.	də:vɔ	də:vɛ	
F.	də:vi	də:vɔ	də:vɛ ~ də:vya
N.	də:vē	də:vī	

	tambi:ḍ—	red	
M.	tambi:ḍə	tambi:ḍə	
F.	tambi:ḍi	tambi:ḍyo	tambi:ḍe~ tambi:ḍya
N.	tambi:ḍē	tambi:ḍī	

The adjective *nə:v-* new changes its /ə:/ to /o:/ in the masculine singular:

M.	nə:vu	nə:və	
F.	nə:vi	nə:vyo	nə:vē—nə:vya
N.	nə:vē	nə:vī	

The following list includes some of the adjectives of this group :

ritto	empty
sukko	dry
də:və	white
tambi:ḍə	red
kussillo	rotten
də:və	left
uḷḷhə	light
purtə	complete
vaykuḍə	bent, crooked
vallə	wet
kurḍə	blind
mhanta:rə	old
aḷsə	lazy
ka:ḷə	black
ji:və	alive
nə:və	new
piskə	miserly
guddə	short
vagto	open

(c) *Pronouns.*

The personal pronouns in the Cochin dialect are:

I person	ha:və	ammi
II person	tū	tummi

The demonstrative pronouns which also function as pronouns of the third person are of two kinds.

Remote :

M.	tə	tə
F.	ti	tyə
N.	tē	tī

Proximate.

M.	yhə	yhə~hə
F.	yhi~hi	yhə
N.	yhē~hē	yhī~hī

Interrogative pronouns:

ko:ṇə	who
ittē	what
khəṇčə	which one.

The declensions of these pronouns are given below:

I Person singular:

Nom. ha:v Inst. ha:vē Dat. makka~mækka.

Gen. miggel- Gen.² miĳĳə Loc. miĳĳe:ri

I Person Plural:

Nom. ammi~əmmi, Inst. ammi əmmi Dat. avyĳkă

Gen.¹ avyĳgel- Gen.² avyĳčə Loc. avyĳče:ri

II Person Singular:

Nom. tū Inst. tu:vē Dat. tukka Gen¹. tuggel-

Gen.² tuĳĳə Loc.¹ tuĳĳe:ri

II Person Plural:

Nom. tummi, Inst. tummi, Dat. tuvĳkă Gen tuvĳgel-

Gen.² tuvnčə Loc. tuvnče:ri

III. P. M. Singular N. Singular:

Nom. N. tə, N. tē Inst. ta:ṇē Dat. takka~təkka

Gen.¹ taggel- Gen.² taĳĳə Loc.¹ taĳĳe:ri

III P. F. Singular:

Nom. ti Inst. ti:ṇē Dat. tikka, Gen.¹. tiggel-

Gen.² tiĳĳə Loc. tiĳĳe:ri

III P. M. N. F. Plural:

Nom. M. tɛ. F. tyɔ. N. tĩ Inst. tanni, Dat. taŋkã.

Gen.¹ taŋgel- Gen.² tančɛ Loc.¹ tančɛ:ri

The proximate pronoun has similar forms.

The Gen.¹ is followed by the suffixes of the gender and person which are,

M.	ɔ	ɛ
F.	i	yɔ
N.	ɛ̃	ĩ

The forms of Gen.² act as oblique after which postpositions can be added:

tũjɛmɔtɔ	like you
mɔjɛlɛggi	with me
tɔjɛ bɛla:n	by its force

With the addition of the gender-number suffixes they function as pronominal adjectives:

tajɔ	his (M)
miɔjɛ	my (M.pl.)

The interrogative pronoun ko:nɔ 'who'.

Nom. ko:nɔ, Inst. ko:nɛ. Dat. kɔ:nɔŋk, Gen.¹ kɔ:nɔ:l-

Gen.² ko:nɔ:nčɛ Loc.¹ ko:nɔ:nčɛ:ri

M. khənčɔ, F. khənči, N. khənčɛ 'which one

ittɛ~itti what

Nom. ittɛ, Inst. ittya:n, Dat. ittya:k, Gen.² ittya:čɛ.

Loc.¹ ittya:čɛ:ri ~ ittya:ri

Other pronominal forms are :

kɔssi	how
khəntɔyi	somewhere
ko:nɔki	some one

This dialect shows no reflexive pronoun. The personal pronouns function as reflexives :

təgge:lɛ	ru:pɔ	his own form
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(d) Numerals.

The following numerals of the Cochin dialect are noted :

e:kə	1	pa:nti:s	35
do:ni	2	sətti:s	36
tī:ni	3	satti:s	37
ča:ri	4	aṭti:s	38
pa:nčə	5	ikkunčə:li:s	39
sə:	6	čə:li:s	40
sa:tə	7	ekke:čə:li:s	41
a:ṭə	8	ba:vəččə:li:s	42
nəvvə	9	pənnə:s	50
dha	10	ekka:vən	51
ikkhə:ra	11	ba:vən	52
ba:ra	12	təppən	53
te:ra	13	čəvppən	54
čovda	14	pənčə:vən	55
ponne:ra	15	səppən	56
sə:ḷa	16	sa:ṭi	60
sətte:ra	17	səttə:ri	70
a:ṣa	18	əssī	80
ikkun:is	19	nə:vi	90
vi:s	20	sē	100
ekke:vi:s	21	donni s	200
ba:vi:s	22	tinni sē	300
te:vi:s	23	čarsī	400
čə:vi:s	24	pēysī	500
pənčə:vi:s	25	satsī	700
so:vi:s	26	səssī	600
səttə:vi:s	27	aṭsī	800
aṭṭa:vi:s	28	nəvsi	900
ikkunṭi:s	29	sa:su	1000
ti:s	30	ekke:sē dha	110
ekti:s	31	čarsī dha	410
bətti:s	32	dəḍḍe sē	150
tətti:s	33	əḍḍe:sī	250
čəvtti:s	34	d :də	1½

ərdə	$\frac{1}{2}$	pəvnye:k	$\frac{3}{4}$
səvay	$\frac{1}{4}$	sa:di:sə	$6\frac{1}{2}$
səvaye:kə	$1\frac{1}{4}$	ba:rəsə:ddə	$12\frac{1}{2}$
əddi:č	$2\frac{1}{2}$		

There is another series of numerals which are used when some amount of secrecy is intended.

ke:vələ	one
ra:vu	two
uddəŋə	three
povvu:nə	four
mu:lə	five
kirəŋgu:lə	six
pəvitərə	seven
məŋgə:lə	eight
kimmu:sə	nine
ga:lə	ten
ga:ləri ke:vələ	eleven
ga:ləri povvu:nu	fourteen
ga:ləri mu:lə	fifteen
khəŋdi	twenty
khəŋdiye:ri ke:vələ	twenty-one.

(e) *Verbs.*

The verbal bases in this dialect may be conveniently divided into the following two groups.

Group I may be further sub-divided into two classes.

Ia. Bases having a retroflex sound or r, v, or y in their final syllable.

appə:di	to touch	pə:və	to swim
vissə:rə	to forget	vi:ni	to weave
dəvvə:ri	to keep	rə:də	to weep
peṭṭə:yi	to send	va:di	to serve food
kho:ni	to dig	gi:li	to swallow
phappu:di	to sprinkle	pha:ri	to steal

Ib. monosyllabic bases :

di	to give	ja	to become
nha	to bathe	yo	to come

Group II: This group includes all the remaining bases.

u:bə	to fly	vul̥di	to call
si:kə	to study	a:ykə	to hear
la:si	to burn	nimmə:ŋgi	to ask
vi:ki	to sell	ši:ŋki	to sneeze
so:di	to search	la:mbə	to hang
mu:sti	to trample		

These two groups differ from each other in two ways. They show different morphophonemic changes in the bases and they take different allomorphs of the suffixes which follow them.

When followed by a suffix, bases belonging to group Ia (i.e. those which are not monosyllabic) show the following changes:

(a) They drop their final vowel

appəḍi	to touch	appəḍtā:	I touch
də:li	to grind	də:ləy	to cause to grind.
petṭəyi	to send	petṭəytā:	I send

(b) The penultimate /ə/ of the base, when followed by a suffix containing /ə/ or /ĩ/ freely becomes /ə:/

dəvvəri	to keep	dəvvərtən̄	I shall keep
		dəvvərtən̄	
də:li	to grind	dəltən̄	I shall grind
		dəltən̄	
appəḍi	to touch	appəllənā	I did not touch
		appəllənā	

(c) If the following suffix begins with a consonant, bases shorten their long vowel, if there is one:—

gi:li	to swallow	gill̄ē	I swallowed it.
kə:ri	to do	kərtā	I do
vi:ni	to weave	viṇtā	I weave.
vissə:rə	to forget	vissərtā	I forget.

(d) Before a suffix beginning with a lateral, /ḍ/ or /ṇ/ becomes /l/ and the dental lateral of the suffix becomes a retroflex lateral:

va:ḍi	to serve food	vallē	served it
kho:ṇi	to dig	khollē	dug it
rəḍə	to weep	rollə	he cried
ga:ḷi	to filter	gallē	filtered it
mə:lə	to get	mellē	got it

(e) Bases ending in a nasalised vowel take /n/ before a suffix beginning with /t/:—

də:võ	to climb down	dəvntā	I climb down
pə:võ	to swim	pəvntəṇõ	I shall swim

After monosyllabic bases ending in a vowel, the initial consonant of a suffix gets geminated.

di	to give	dittā	I give
nha	to bathe	nhallõ	I bathed
ḷa	to become	ḷattəṇõ	I shall become

Bases belonging to group II show the following changes before a suffix:

(a) When not followed by a consonant cluster or a long vowel, they lengthen their final vowel and shorten the long vowel in the earlier syllables:

vi:ki	to sell	vikki:tā	I sell
so:di	to search	soddi:tā	I search
po:si	to rear up	possi:lē	reared it up
la:mbə	to hang	lambə:tā	I hang
mu:sti	to trample	musti:lē	trampled it.

(b) Final /ə/ freely becomes /õ/ when the following suffix contains the vowel /ɔ/ or /õ/. The forms with /ɔ/ are more frequent than those with /ə/:

və:nčə	to survive	vəṇčə:lõ	I survived
		~vəṇčə:lõ	
la:mbə	to hang	lambə:lə	he hang
		~lambə:lə	

(c) Bases of type (C)V:CV double their second consonant:

vi:ki	to sell	vikki:tā	I sell
po:si	to rear up	possi:tā	I rear up
u:bə	to fly	ubbo:lə	he flew

(d) Trisyllabic bases drop their second vowel:

khə:rə:pi	to scratch	khərpi:tā	I scratch
pə:rə:si	to caress	pərsi:lə	he caressed

Trisyllabic bases belonging to both group I and group II drop their second and third vowels when followed by a suffix beginning with a vowel, except the causative bases:

appəḍi	to touch	apḍa:y	touch (Imp. pl.)
bhə:rə:si	to mix	bhərsə:y	cause to mix
khə:rə:pi	to scratch	khərpa:y	scratch (Imp. pl.)
vissə:rə	to forget	visra:y	forget (Imp. pl.)

The causative bases and the base ubba:ri 'to lift', do not follow this rule:

ubba:ri	to lift	ubba:rya:y	lift (Imp. pl.)
peṭṭə:yi	to send	peṭṭə:ya:y	send (Imp. pl.)

Causatives.

In this dialect there are two suffixes which form a causative base from a primitive root:

(i) əy

(ii) ə:v

Of these the second one occurs only when it is followed by the first and not alone.

Verbal roots can be divided into the following four groups on the basis of the causative suffix they may or may not take.

(a) Roots which do not take any causative suffix and hence form no causative base:

və:rə	to like
yə	to come
ja	to become
və:čə	to go

(b) Roots taking the suffix /əy/ only:

di	to give	dī:vəy	cause to give
ubba:ri	to lift	ubba:rəy	cause to lift
də:li	grind	də:ləy	cause to grind
kə:rgə	to dissolve	kə:rgəy	cause to dissolve
də:vā	to climb down	də:vāy	cause to climb down
mu:sti	to trample	mu:stəy	cause to trample
ši:ŋki	to sneeze	ši:ŋkəy	cause to sneeze
ra:bə	to stand	rabbəy	cause to stand

(c) Roots which take the suffix ə:v+əy only:

va:ḍi	to serve food	va:ḍə:vəy	cause to serve food
ga:li	to filter	ga:lə:vəy	cause to filter
petṭəyi	to send	petṭə:vəy	cause to send

(d) Roots which take both əy and ə:v (+əy):

vi:ṇi	to weave	vi:ṇəy	cause to weave
		viṇə:vəy	
kə:ri	to do	kə:rə:y	cause to do
		kə:rə:vəy	
la:mbi	to hang	lambəy	cause to hang
		lambə:vəy	
si:ki	to learn	sikkəy	cause to learn
		sikkə:vəy	
va:ḍə	to grow	vaḍḍəy	cause to grow
		vaḍḍə:vəy	
čəmmə:kə	to walk	čəmkəy	cause to walk
		čəmkə:vəy	
nha	to bathe	nha:ṇəy	cause to bathe
		nha:ṇə:vəy	
ka:nti	to scrape	kantəy	cause to scrape
		kantə:vəy	
vi:ki	to sell	vikkəy	cause to sell
		vikkə:vəy	

so:ḍi	to leave	so:ḍəy	cause to leave
		so:ḍə:vəy	
la:si	to burn	lassəy	cause to burn
		lassə:vəy	
kho:ṇi	to dig	kho:ṇəy	cause to dig
		kho:ṇə:vəy	
vuḷdi	to call	vuḷḍəy	cause to call
		vuḷə:vəy	
nimmə:ṅgi	to ask	ningəy	cause to ask
		ningə:vəy	

The following alternations should be noted:

niddə	to sleep	nidday ~ nidda:vəy
vuṭṭa	to get up	vuṭkə:rə:y (really a compound root)

/əy/ applied to an intransitive root changes it into a transitive one, and when applied to a transitive root, changes it to a causative base. But it is not possible to set up separately two distinct morphemes of the same shape /əy/ as transitive and causative.

When /əv/ proceeds /əy/ the resulting form has a double causative meaning:

bhə:vṣ	to go for a walk
bhovṇḍa:yi	take some one for a walk
bhovṇḍa:və:yi	make some one take a walk.

Sample paradigms of an intransitive and a transitive verb are given below to show the general appearance of the verbal system of this dialect.

I Intransitive verb ; apḍə:pə 'to touch'

FINITE FORMS.

Present.

I P	appəḍṭā	appəḍṭa:yi
II P	appəḍṭa	appəḍṭa:yi
III P	appəḍṭa	appəḍṭa:yi

Simple past

I P	M.	appəll̥ɔ̃	appəll̥ɛ
	F.	appəlli	appəlli
II P	M.	appəllɔ	appəll̥ɛ
	F.	appəlli	appəlli
III P	M.	appəllɔ	appəll̥ɛ
	F.	appəlli	appəll̥yɔ
	N.	appəll̥ɛ	appəlli

Future

I P	M.	appəɖtɔ̃	appəɖtəni
	F.	appəɖtəni	appəɖtəni
II P	M.	appəɖtɔ	appəɖt̥ɛ
	F.	appəɖtəli ~ ni	appəɖtəni
III P	M.	appəɖtɔ	appəɖt̥ɛ
	F.	appəɖtəli	appəɖt̥yɔ
	N.	appəɖt̥ɛ	appəɖtəni

Perfect

I P	M.	appəllā	appəll̥yā: yi
	F.	appəll̥yā	appəll̥yā: yi
II P	M.	appəlla	appəll̥yā: yi
	F.	appəll̥yā	appəll̥i: yi
III P	M.	appəlla	appəll̥yā: yi
	F.	appəll̥yā	appəll̥i: yi
	N.	appəll̥yā	appəll̥yā: yi

Pluperfect

I P	M.	appəll̥ɔ̃	appəll̥ɛ: l̥ɛ
	F.	appəll̥ɛli	appəll̥ɛ: li ~ appəll̥ili
II P	M.	appəll̥ɔ	appəll̥ɛ: l̥ɛ
	F.	appəll̥ɛli	appəll̥ɛ: li ~ ni
III P	M.	appəll̥ɔ	appəll̥ɛ: l̥ɛ
	F.	appəll̥ɛli	appəll̥ɛ: lyɔ
	N.	appəll̥ɛl̥ɛ	appəll̥ɛ: ni

Past habitual

I P	M.	appəḍta:lṣ~nṣ	appəḍta:ni
	F.	appəḍta:ni	appəḍta:ni
II P	M.	appəḍta:lɔ	appəḍta:ni
	F.	appəḍta:li	appəḍta:li~ni
III P	M.	appəḍta:lɔ	appəḍta:lɛ
	F.	appəḍta:li	appəḍta:lyɔ
	N.	appəḍta:nē	appəḍta:nī

Present negative

I P	appəṇṇa	appəṇṇa:yi
II P	appəṇṇa	appəṇṇa:yi
III P	appəṇṇa	appəṇṇa:yi

Past negative

I P	M.	appəllṣ:na	appəlle:nayi
	F.	appəllē:na	appəllē:na:yi
II P	M.	appəllɔ:na	appəlle:nayi
	F.	appəlle:na	appəllē:na:yi
III P	M.	appəllɔ:na	appəlle:nayi
	F.	appəlle:na	appəlle:nayi
	N.	appəllē:na	appəllē:na:yi

Future negative

I, II, III Ps.	appo:ṇṇa	appo:ṇṇa
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Habitual negative

apḍə:pna

Imperative

Sg.	appə:də	Pl.	apḍa:yi
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Imperative negative

Sg.	appəḍṣi	Pl.	appəḍṣiya:yi
Sg.	appoṇṇəkka	Pl.	appoṇṇəkka:yi

Subjunctive

appo:ḍyə:t

Potential

appo:ḍka

Concessive

III P. Sg. appoḍo Pl. apḍo:yi

NON-FINITE FORMS

Verbal noun apḍə:pə

Infinitive of purpose apḍu:k

Verbal adjective appoḍčə~či~čē

Conditional appəḷḷya:ri

Gerund appo:ṇu

Adverb of concomitant action appəḍtā

II Transitive verb : khavə:pə 'to eat'

Present

I P	khəttā	khəttə:yi
II P	khəttə	khəttə:yi
III P	khəttə	khəttə:yi

Simple Past

I, II, III. Ps.

M.	Sg.	khellə	Pl.	khellə
F.	Sg.	khelli	Pl.	khəḷḷyo
N.	Sg.	khellē	Pl.	khelli

Future

I P	M.	khattənṣ~ṣ	khattə:ni
	F.	khattənī	khattənī
II P	M.	khattələ	khattələ
	F.	khattəli~ni	khattəni
III P	M.	khattələ	khattələ
	F.	khattəli	khattəlyə
	N.	khattənē	khattə:ni

Perfect

I, II, III Ps.

Sg. M.	khella	Pl. M.	khellya:yi
F.	khellya	F.	khellya:yi
N.	khellyā	N.	khellyā:yi

Pluperfect

I, II, III Ps.

Sg. M.	khellōlō	M.	khellelē
F.	khelleli	F.	khellelyō
N.	khellel	N.	khellelī

Past habitual

I P	M.	khəttā:nō~lō	khəttā:ni
	F.	khəttā:ni	khəttā:ni
II P	M.	khəttā:lō	khəttā:ni
	F.	khəttā:li	khəttā:ni~lī
III P	M.	khəttā:lō	khəttā:lō
	F.	khəttā:li	khəttā:lyō
	N.	khəttā:nē	khəttā:nī

Present negative :

Sg. kha:yna	Pl. khayna:yi
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Past negative :

M. Sg. khello:na	Pl. khelle:na:yi
F. Sg. khelli:na	Pl. khelle:na:yi
N. Sg. khellē:na	Pl. khelle:na:yi

Future Negative :

khavuna

Habitual Negative :

khavə:pna

Imperative :

Sg. kha	Pl. khəyya:yi
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Imperative negative :

Sg. khəšši
khəvunəkka

Pl. khəššiya:yi
khəvunəkka:yi

Subjunctive :

khavyə:t

Potential :

kha: ka

Concessive :

III P. Sg. khavə

Pl. khavvo:yi

NON-FINITE FORMS

Verbal noun	khavə:pə
Infinitive of purpose	khavnčə:k
Verbal adjective	khavnčə ~ čī ~ čē
Conditional	khellya:ri
Gerund	khavnu
Adverb of concomitant action	khavtā

III The substantive verb 'to be'

Present

I P	əssə	əssə:yi
II P	əssə	əssə:yi
III P	əssə	əssə:yi

Simple past

I P	M.	əssillɔ	əssilli
	F.	əssilli	əssilli
II P	M.	əssillə	əssille
	F.	əssilli	əssilli
III P	M.	əssillə	əssill
	F.	əssilli	əssillyə
	N.	əssillē	əssilli

Future

I P	M.	əstəɳɔ̃	əstəni
	F.	əstə:ni	əstə:ni
II P	M.	əstə:lɔ̃	əstə:ni
	F.	əstə:li	əstə:ni
III P	M.	əstə:lɔ̃	əstə:lɛ
	F.	əstə:li	əstə:lyɔ̃
	N.	əstə:lɛ̃	əstə:ni

Perfect

I P	M.	əssillɔ̃	əssillī
	F.	əssillī	əssillī
III P	M.	əssillɔ̃	əssillī
	F.	əssilli	əssillī
III P	M.	əssillɔ̃	əssillɛ
	F.	əssilli	əssillyɔ̃
	N.	əssillɛ̃	əssillī

Present negative

Sg. na	Pl. na:yī
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Past negative

I P. M.	na:assillɔ̃	na:assillī
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Fut. negative

əssunna

Subjunctive

əssu:yə:t

Potential

əssuka

Concessive

III P. Sg. əssɔ̃	Pl. əssɔ̃:yī
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An analysis of the paradigms given above reveals that the verb distinguishes the tenses of present, simple past, future, perfect and pluperfect, the moods of imperative subjunctive, potential, concessive and habitual, the

negative forms of the present, past, future, imperative and habitual, the three genders, masculine, feminine and neuter, two numbers, singular and plural, and the three persons, first, second and third. But these distinctions are not carried out consistently throughout. The markers of person, number and gender are usually combined into the same morph, and there arise numerous systems of their arrangement conditioned by these and the further distinction of the verbal stem being either intransitive and transitive.

The inflectional system of the verb shows a marked distinction between the intransitive roots on the one hand and the transitive and causative roots on the other in the tenses of simple present, perfect, pluperfect and past negative. In all other cases all these bases follow the same pattern of conjugation.

The verbal forms of the finite type show a distinction of forms ranging from a maximum of 14 to a single form in a paradigm. The differences are revealed by the markers, mostly at the end, indicating person, number and gender. Some distinctions are neutralised because of the non-phonemic nature of a nasalised vowel after a nasal, while some others are not obvious because of an interchange between /i/ and /e/ in case of neuter forms. According to the number of distinctions made we can group the verbal forms into six groups.

Group I makes as many as 14 distinctions and is maximally differentiated. The forms of simple past of the intransitive, future of both intransitive and transitive, the perfect and pluperfect of the intransitive, the past habitual of intransitive and transitive and past negative of

the intransitive verbs belong to this group. The general scheme is as follows :—

	Singular	markers	plural	markers
I Person	Masculine	ε, 5	Masculine	ε~i
	Feminine	ī	Feminine	ī
II Person	Masculine	o	Masculine	ε~i
	Feminine	i	Feminine	ī
III Person	Masculine	o	Masculine	ε
	Feminine	i	Feminine	yɔ
	Neuter	ē	Neuter	ī

The marker /i/ of the I. P pl. Mas. is confined to the future and past habitual of the transitive verbs and the marker /i/ of the II P. pl. mas, is confined to only the past habitual of the transitive verbs.

Group II. Here the paradigm distinguishes six forms. To this group belong the simple past, perfect and pluperfect tenses of the transitive verbs. The scheme for past and pluperfect is :—

	Sg.	Pl.
Mas.	o	ε
Fem.	i	yɔ
Neu.	ē	ī

Group III. This group distinguishes four forms. The three genders are distinguished in the singular but not in the plural. Here belongs the past negative of transitive verbs. The morphemes are :—

	Sg.	Pl.
Mas.	o:	} e:
Fem.	i:	
Neu.	ē:	

Group IV makes a distinction of three forms. The first person is distinguished from the II and III persons in the singular while no person is distinguished in the plural. The gender distinction is absent. Here are included the present tense of both the intransitive and transitive verbs.

Group V distinguishes only two forms, one for the singular and one for the plural. Neither person nor gender is distinguished. Herein come the present negative, imperative, imperative negative and concessive of both intransitive and transitive verbs.

Group VI shows a single form throughout. Such are the forms of the future negative, the habitual negative, the subjunctive and the potential of both intransitive and transitive verbs.

A more detailed account of the formation of different tenses and moods follows. The form in the 2 P. Sg. imperative is taken as the base form of the verb.

Present tense

The suffix for the present tense is /t/ which is followed by the markers for person and number. These are sg. I. P. /ā/ II P. and III P /a/ and plural for all persons /a:y(i)/

A few examples are given below :

I P. Sg. appəḍta	I, II, III Plural appəḍta:y
II and III P. Sg. appəḍta	
u:bə 'to fly'	
ubbə:tā	ubbə:ta:y
ubbə:ta	
vančə 'to survive'	
vančə:tā	vančə:ta:y
vančə:ta	
də:li 'to grind'	
dəltā	dəltə:y
dəltə	

vul̥di	'to call'	
	vul̥di:tā	vul̥di:ta:y
	vul̥di:ta	
di	'to give'	
	dittā	ditta:y
	ditta	

Some bases show allomorphic changes before this suffix :

nidde	to sleep	nidde:-
və:čə	to go	vət-
yɔ	to come	e-
vuṭṭa	to get up	vuṭṭa:y
čəmmə:kə	to walk	čəvɲkə:-
nimməŋgi	to ask	nivɲgi:-

The forms of əssə 'to be' are —

əssə	əssə:y
əssə	

The simple past

The morpheme of the simple past tense is /l/. It is followed by the person-number-gender suffixes. The formation is different in the case of intransitive and transitive verbs.

In the case of the intransitive verbs, we can arrange the person-number-gender markers in a different way.

Sing.	Persons	I	II	III
	Mas.	ṣ̌	ɔ	
	Fem.	ĩ	i	
	Neu.	ẽ		
Plu.	Mas.	ε		
	Fem.	ĩ		yɔ
	Neu.	ĩ		

The table reveals the fact that there are actually two systems, one for the singular and the other for the plural. If separated they show the following picture:—

	Sg.		Pl.	
	I P.	Non-I P	III P.	Non-III P.
M.	ṣ	ṣ		ṣ
F.	ī	i	yṣ	ī
N.		ḛ		ī

In all cases the distinction in persons is only two-fold and it is often neutralised.

The following allomorphic variations of the bases before the morpheme of the simple past are to be noted:

1. Bases ending in /ə/ of group II change their final vowel to /i:/

saṃgə	to say	səṃgi:lē	'said it'
ča:bə	to chew	čabbilē	'chewed it'
nhe:sə	to wear	nhessilṣ	'he wore'

Exceptions to this rule are the disyllabic bases containing /u:/ in their first syllable and the following:

va:də	to grow	vaḍḍṣ:lṣ	I grew
ha:lə	to move	hallṣ:lṣ	I moved
va:nčə	to survive	vančṣ:lṣ	I survived
ku:sə	to rot	kussə:lē	it got rotten
u:bə	to fly	ubbṣ:lṣ	I flew

The base lambə 'to hang' shows two forms:

lambə	to hang	lambi:lṣ	} I hung
		lambə:lṣ	

2. The following allomorphs of certain irregular bases should be noted:

vutṭa	to get up	vutṭa:y
niddə	to sleep	niddə:-
və:čə	to go	gel
kə:ri	to do	kel-

mə:rə	to die	mel-
vhə:rə	to carry	vhel-
yə	to come	ay-
čəmmə:kə	to walk	cəvɪk-
mimmə:ɲgi	to ask	nivɪg-
bə:sə	to sit	bessə:-

3. Bases of the syllabic pattern (C)V:CV:CV drop their second vowel:

pə:rə:si	to caress	pərsi:lə	he caressed
khə:rə:pi	to scratch	khərpi:lē	it scratched

4. The following allomorphic changes of the bases should also be noted:

nha	to bathe	nhallə	I bathed
di	to give	dillē	gave it
appə:ɖə	to touch	appəllə	I touched
pə:və	to swim	pəblə	I swim
a:ykə	to hear	ayki:lē	heard it
vi:ɲi	to weave	villē	weaved it
so:ɖi	to leave	sollē	left it
la:si	to burn	lassi:lə	burnt him
vulɖi	to call	vulɖi:lə	called him
vissə:rə	to forget	vissərlə	I forgot

A few examples are given below:

si:kə	to study	
I P. M.	sikki:lə	sikki:lē
F.	sikki:lī	sikki:lī
II P. M.	sikki:lə	sikki:lə
F.	sikki:lī	sikki:lī
III P. M.	sikki:lə	sikki:lə
F.	sikki:lī	sikki:lyə
	sikki:lē	sikki:lī
gi:li:	to swallow	
M.	gillə	gillə
F.	gilli	gillyə
N.	gillē	gillī

kə:ri: to do

M. kello

kellɛ

F. kelli

kellyɔ

N. kellē

kellī

Future

Both the transitive and intransitive verbs are conjugated in future in the same way. The morpheme for the future is /təl ~ təl ~ tən/. /təl/ occurs when the following suffix is /ɔ/ or /ɔ̃/, otherwise the allomorph is /təl/. /tən/ varies freely with /təl/ when a nasalised vowel follows it. In this circumstance /tən/ is more frequent than /təl/. The person-number-gender suffixes differ from the past tense in I.P. Mas. plural which is /i/, in place of /ɛ/ with a consequent choice of /tən/ in place of /təl/.

The following example illustrates this:

I P.	M.	siktənɔ̃	siktəni
	F.	siktənī	siktənī
II P.	M.	siktələ	siktələɛ
	F.	siktəli	siktənī
III P.	M.	siktələ	siktələɛ
	F.	siktəli	siktələɔ
	N.	siktənɛ	siktənī.

Before the future morpheme the bases of both groups show the following alternations:

khə:rə:pi	to scratch	khərpi:tənɔ̃	I shall scratch
bhə:rə:sɪ	to mix	bhərsi:tənɔ̃	I shall mix.

2. All the remaining bases, except the monosyllables and disyllabic bases of the type (C)V:CCV drop their final vowel:

la:mbə	to hang	lambtənɔ̃	I shall hang
u:bə	to fly	ubtənɔ̃	I shall fly
ga:li	to filter	gal̩tənɔ̃	
pəvɔ̃	to swim	pəvtənɔ̃	

vi:ni	to weave	vinṭanō
rəbbəy	to stop	rəbbəyṭanō
peṭṭəy	to send	peṭṭəyṭanō
sa:rəyi	to rub	sa:rəyṭanō
nha	to bathe	nhaṭṭanō
di	to give	diṭṭanō
mu:sti	to trample	mu:stiṭanō
a:ykə	to hear	aykəṭanō

3. A geminated consonant occurring in the final syllable of a base becomes single.

niddə	to sleep	nidṭanō
əssə	to be	əṣṭanō

4. The following bases show some allomorphic variations:

və:čə	to go	vet-
yə	to come	e-
vutṭa	to get up	vutṭa:y
nimmə:ɽgi	to ask	nivɽgi
čəmmə:kə	to walk	cəvɽkə

Perfect

The perfect can be best regarded as formed from the simple past tense base to which are added the following person-number suffixes:

I P.	M.	ā	}	yā:y(i)
	F.	yā		
-II P.	M.	a	}	ya:y(i)
	F.	ya		yā:y(i)
III P.	M.	a	}	ya:y(i)
	F.	ya		
	N.	yā		yā:y(i)

In the case of transitive verbs, the forms of the third person above are used in agreement with the number and gender of the direct object, the subject being in an instrumental or agentive case.

The following example illustrates the forms:

I P.	M.	rabbilā	}	rabbilyā:yi
	F.	rabbilyā		
II P.	M.	rabbila		rabbilya:yi
	F.	rabbilya		rabbilyā:yi
III P.	M.	rabbila	}	rabbilya:yi
	F.	rabbilya		
	N.	rabbilyā		rabbilyā:yi

Transitive, so:di : 'to leave'

M.	solḷa	solḷya:yi
F.	solḷya	solḷya:yi
N.	solḷyā	solḷyā:yi

A few more examples of the bases are given below:

va:nčə	to survive	va:nčə:lyā
mə:lə	to get	mellyā
dī:kə	to see	dikki:lyā
də:lī	to grind	dəḷlyā
khə:rə:pi	to scratch	khərpi:lyā
ka:nti	to scrape	kanti:lyā
nha	to bathe	nhallyā
dī	to give	dillyā
vi:ki	to sell	vikki:lyā
so:di	to search	soddi:lyā
po:si	to nourish	possi:lyā

Pluperfect.

The pluperfect forms may be analysed as consisting of a verbal base, followed by the simple past suffix /l/, which is further followed by the pluperfect suffix and the usual person—number—gender suffixes. These are identical with those in the formation of the simple past. The bases undergo the same changes as they suffer before the past suffix but with some further modifications.

A sample paradigm is as follows :

si:kə: 'to learn'

I P.	M.	sikkillō	sikkillē
	F.	sikkillī	sikkillī
II P.	M.	sikkillō	sikkillē
	F.	sikkilli	sikkillī
III P.	M.	sikkillō	sikkillē
	F.	sikkilli	sikkillīyō
	N.	sikkillē	sikkillī

Bases belonging to group II shorten their final vowel before the pluperfect suffix.

ka:nti	to scrape	kantillē	(kanti:lē)
a:ykə	to hear	aykillē	(ayki:lē)
vi:ki	to sell	vikkillē	(vikki:lē)
po:si	to nourish	possillē	(possi:lē)
vul̥di	to call	vuldillō	(vul̥di:lō)

In all such cases the pluperfect morpheme is a simple /l/.

After bases belonging to group I, the morpheme shows three distinct allomorphs (i) /ɔl/, (ii) /il/, and (iii) /el/. The allomorph /il/ occurs before personal suffixes consisting of the vowel /i/, the allomorph /ɔl/ before personal suffixes containing /ɔ/ and the allomorph /el/ in all other cases. The following paradigm illustrates this:

rəðə: 'to weep'

I P.	M.	rəllōlō	rəllele
	F.	rəllilī	rəllilī
II P.	M.	rəllōlō	rəllele ^s
	F.	rəllili	rəllilī
III P.	M.	rəllōlō	rəllele
	F.	rəllili	rəllēlyō
	N.	rəllelē	rəllilī

With bases ending in penultimate /v/ the pluperfect shows a peculiar alternative form:

d s: vō	to climb down	de: villō ~ d s: vōllō
pō: vō	to swim	po: villō ~ pōvōllō
le: vī	to lick	le: villō ~ levōllō

The following examples illustrate the allomorphic changes of the base:

nha	to bathe	nhallōlō
di	to give	dillelē
yō	to come	aylōlō
vi: ŋi	to weave	villemē
ga: li	to filter	gallelē
pettəy	to send	pettəylōlō
va: di	to serve food	vallēlē
kəttə: ri	to cut	kəttərlōlō
ra: bə	to stand	rabbillō
bu: də	to drawn	buddōlō
nimməŋgi	to ask	nivəŋgillē
mu: sti	to trample	mustillē
la: mbə	to hang	lambillō
və: čə	to go	gellōlō
kə: ri	to do	kellelē

Past habitual

This tense is also used as a progressive past. Its formation resembles that of the future very closely. Instead of the future morpheme, the past habitual shows its own morpheme /ta:n/ or /ta:l/ with the same allomorphic changes of the bases and the suffix. The second person masculine plural marker is however, /i/ and not /s/. This similarity can be best seen by comparing the two conjugations side by side.

və: čə : 'to go'

I P. Sg.	M.	və: tta: nō	vəttənō
	F.	vətta: nī	vəttēnī
Pl.	M.	vətta: ni	vəttēni
	F.	vətta: ni	vəttēni

II P. Sg.	M.	vætta:lɔ	vættəlɔ
	F.	vætta:li	vættəli
Pl.	M.	vætta:ni	vættələ
	F.	vætta:ni	vættəni
III P. Sg.	M.	vætta:lɔ	vættəlɔ
	F.	vætta:li	vættəli
	N.	vætta:lē	vættənē
	Pl.	M.	vætta:lə
		F.	vætta:lyɔ
	N.	vætta:ni	vættəni

A few examples follow:

mærtəni	they will die
mærtə:ni	they used to die
jættənē	it will happen
jætta:nē	it used to happen
mhæpta:lɔ	he used to say
kæpta:lɔ	he used to do
niddəta:lɔ	he used to sleep
ulləyita:lɔ	he used to speak
etta:lɔ	he used to come
pitta:lɔ	he used to drink

Present Negative.

The suffix for the present negative is /na/. In the plural /a:yi/ is added to this suffix. No other distinction is made.

Before this suffix verbs of group I of the syllabic pattern (C)V:CV do not shorten their first vowel and lose their final vowel:

pi:li	to rinse	pi:l̩na
či:ri	to split	či:r̩na
kə:ri	to do	kə:r̩na
mo:yi	to count	mo:y̩na

Bases of the first group do not lengthen their final vowel when retained.

ra:bə	to stand	rabbəna
si:kə	to study	sikkəna
ha:sə	to laugh	hassəna
aykə	to hear	aykəna
mu:sti	to trample	mustina

Bases of the type CV:CV:CV drop their second vowel and shorten the first:

khə:rə:pi	to scratch	khərpina
pə:rə:si	to caress	pərsina
či:rə:di	to crush	čirdina

The bases ja 'to become' and nha 'to bathe' take an additional y:

ja:yna, nha:yna.

Among the bases of group I, those having the consonant /d/ in their final syllable change it to /n/ and the suffix is only /a/ after them. This suffix is also /a/ if the base ends in /n/. In all these cases the preceding vowel is long.

rə:də	to cry	rə:na
ka:di	to take	ka:na
ǰha:di	to sweep	ǰha:na
mo:di	to break	mo:na
appə:di	to touch	appəna
kho:ni	to dig	kho:na
vi:ni	to weave	vi:na

A few more examples of the present negative are given below:

čə:rəyi	to graze	čə:rəyna
bə:rəyi	to write	bə:rəyna
di	to give	di:na
le:vī	to lick	le:vna
a:rəmbi	to start	a:rəmbina
vissə:rə	to forget	vissə:rna

Past Negative.

The negative conjugation of the simple past is formed by adding the negative suffix /na/ in the singular to the past form and /na:yi/ to the plural. The final vowel becomes long and in the feminine /i/ is replaced by /e:/ and in the other forms /ə/ is replaced by /e:/

M. Sg.	appəll̥ṣ	appəll̥ṣ:na
M. Pl.	appəll̥ə	appəll̥e:na:yi
F. Sg.	appəll̥i	appəll̥e:na
N. Sg.	appəll̥ē	appəll̥ē:na
F. Pl.	appəll̥ī	appəll̥ē:na:yi

Future Negative.

The suffix for the negative future is also /na/ which is used for both singular and plural, the subject being in the agentive case. But these forms are always kept different from the present negative either by a difference in the base or in the suffix. The following morphophonemic changes should explain this fact.

1. All the bases shorten the long vowels before this suffix, while the vowel remains long in the present negative.

pi:li	to twist	pilna
pha:ri	to steal	pharna
či:ri	to split	čirna

Causative bases which end in /əy/ and other bases with the same ending change it to /ov/ before this suffix:

sa:rəy	to rub	sarovna
peṭṭəy	to send	peṭṭovna
rabbəy	to cause to stand	rabbovna
mustəy	to cause to trample	mustovna

If the vowel of the first syllable of such bases is /ə:/, it changes to /o:/

čə:rəy	to graze	čo:rvona
bə:rəy	to write	bə:rōvna
də:ləy	to grind	də:lovna

2. The /ə:/ found in other bases becomes /o/ before this suffix:

kə:ri	to do	korna
də:li	to grind	dolna
dhə:ri	to hold	dhorna
appə:də	to touch	appaṇṇa

3. Among the bases of Group I, those which have /ḍ/ in their final syllable change it to /ṇ/ and the negative future morpheme has the allomorph /ṇa/. This allomorph is also used after bases ending in /ṇ/.

rə:ḍə	to weep	roṇṇa
ha:ḍi	to bring	haṇṇa
kho:ṇi	to dig	khoṇṇa
vi:ṇi	to weave	viṇṇa

4. After verbs of group II the suffix has the shape /unna/. This contrasts with the present negative which in this case ends in /ina/ or /əna/ according as the root ends in /i/ or /ə/.

ḷi:ki	to catch	ḷikkunna
po:si	to nourish	possunna
musti	to trample	mustunna
a:rəmbi	to start	a:rəmbunna
a:ykə	to hear	aykunna
či:rəḍi	to press	čirḍunna
əssə	to be	əssunna.

5. The suffix has the allomorph /nna/ after the monosyllabic roots which add a /v/ before it. In the present negative no /v/ is found:

di	to give	divnna
nha	to bathe	nhavnna

We may compare the two formations side by side to note how they are kept apart:

mo:ḍi	to break	mo:ṇa	moṇṇa
kəttə:ri	to cut	kəttərna	kəttorna

ja	to become	ja:yna	javna
di	to give	di:na-	divna
a:yka	to hear	aykəna	aykunna
va:či	to read	vaččinna	vaččunna
pi:li	to twist	pi:l̥na	piḷna
ka:di	to take	ka:ṇa	kaṇṇa
ga:li	to filter	ga:l̥na	gaḷna
si:ki	to learn	sikkəna	sikkunna
vhə:rə	to carry	vhə:rna	vhorna
ra:bə	to stand	rabbəna	rabbunna
appə:ḍə	to touch	appə:na	appaṇṇa

Habitual negative.

This conjugation has a single form made up of the verbal noun ending in -p to which is added the negative suffix /na/:

appə:ḍə	to touch	apḍə:pna
kha	to eat	khavə:pna
kə:ri	to do	kərə:pna
ja	to become	javə:pna
niddə	to sleep	niddevə:pna

Imperative.

The forms of imperative are naturally confined to the second person in the singular and plural. As a convenient device, we have considered the form of the singular as identical with the basic root. The plural adds the suffix /a:yi/ which is also turned into /a:y/ in rapid speech.

In the singular the forms of the roots end mostly in /ə/ or /i/. A few roots end in other vowels like /a/, /ə/, /ɔ/ etc., and only one or two appear to end in a consonant, which may be in reality an allegro form of those ending in /ə/. A few examples are given below:

niddə	sleep	niddə:ya:y(i)
appəḍə	touch	apḍə:y(i)
gi:li	swallow	gi:l̥ya:y(i)
ra:bə	stand	rabba:y(i)

bu:ðə	drown	budda:y(i)
vi:ki	sell	vikkyā:y(i)
so:ði	leave	so:ðya:y(i)
la:si	burn	lassya:y(i)
kho:ni	dig	kho:nya:y(i)
so:di	search	soddyā:y(i)
va:ði	serve food	va:ðya:y(i)
ga:li	filter	ga:lyā:y(i)
nha	bathe	nhayya:y(i)
di	give	di:ya:y(i)
yɔ	come	eyya:y(i)
vut̪ta	get up	vut̪ta:ya:y(i)
pɔ:vɔ̃	swim	pɔ:vā:y(i)
kə:ri	do	kə:rya:y(i)
bə:s	sit	bessə:y(i)

The imperative negative has two sets of forms with the suffixes

Sg.	Plu.
/ši/	/šiya:yi/
/nəkka/	/nəkka:yi/

Examples :—

(i) və:čə	go	vəččunnəkka	vəččunnəkka:yi
kha	eat	khavnəka	khavnəka:yi
(ii) appəðə	touch	appəðši	appəðšiya:y(i)
və:čə	go	vəšši	vəššiya:yi
yɔ	come	yəšši	yəššiya:yi
vulləyi	speak	vulləyiši	vulləyišiya:yi
nidde	sleep	nidde:ši	nidde:šiya:yi

Subjunctive

The subjunctive has a single form ending in /yə:t/ The subject is naturally in the agentive case :

appo:dyə:t	may touch
khavyə:t	may eat
ja:vyə:t	may become
jo:lyə:t	may earn
koryə:t	may do

vullo:vyə:t	may speak
pi:vyə:t	may drink
sodyə:t	may leave
borovyə:t	may write
ko:lyə:t	may know

Potential

The suffix is /ka/. The form is used for all persons and numbers with the subject in the agentive :

appoḍka	I should touch
kha:ṽka	I should eat
niddevṇka	I should sleep
gi:lka	should swallow
vikkuka	should sell
so:ḍka	should leave
lassuka	should burn
kho:nka	should dig
nhavṇka	should bathe
e:vyka	should come
a:vṇka	should become
vissorka	should forget
nivṇguka	should ask
aykuka	should hear
dōvvorka	should keep
sikkuka	should learn
vāččuka	should go
dikkuka	should see
ko:rka	should do
do:lka	should grind
me:lka	should get

Concessive

This mood is confined to the third person alone. It thus supplements the imperative in the second person and for the first person, the simple present is used in similar

situations. The suffixes are /ɔ/ for the singular and /o:yi/ for the plural.

khavɔ	let him eat	khavvo:yi	let them eat
əssɔ	let him be	əssɔ:yi	let them be
kəɔ	let him do	kəɔ:yi	let them do
vikkɔ	let him sell	vikko:yi	let them sell
di:vɔ	let him give	divvo:yi	let them give
səddɔ	let him search	səddo:yi	let them search
nhavɔ	let him bathe	nhavvo:yi	let them bathe
javɔ	let him become	javo:yi	let them be- come.
but			
appəḍtā	let me touch		
appəḍta:yi	let us touch.		

The verbal noun of an abstract nature is formed by adding /ə:pə/ to the root. It can be used as a subject of a sentence.

phu:ŋki	to blow	phu:ŋkə:pə
la:si	to burn	lassə:pə
yɔ	to come	evə:pə
mə:rə	to die	mərə:pə
kho:ni	to dig	khonə:pə
vhə:lə	to flow	vhələ:pə
u:bə	to fly	ubbə:pə
di	to give	di:və:pə
ma:ri	to kill	marə:pə
dhə:ri	to hold	dhərə:pə
sa:ŋgə	to say	sangə:pə
khə:rə:pi	to scratch	khərpə:pə
bə:s	to sit	bessə:pə
niddə	to sleep	nidde:və:pə
ra:bə	to stand	rabbə:pə
dha:vā	to run	dhavəmpə
dhu:yi	to wash	dhu:və:pə
kə:ri	to do	kərə:pə
və:čə	to go	vəččə:pə
ha:ḍi	to bring	haḍə:pə

The infinitive of purpose is formed by adding the suffix /u:kə/~/a:kə/ to the root:

la:si	to burn	lassu:kə
yɔ	to come	evnča:kə
mə:rə	to die	moru:kə
kho:ni	to dig	khonɔ:kə
kha	to eat	khavnča:kə
di	to give	divnča:kə
ma:ri	to kill	maru:kə
sa:ɲgə	to say	saɲgu:kə
gi:li	to swallow	gi:lu:kə
ra:bə	to stand	rabbu:kə
vi:ki	to sell	vikku:kə
rə:də	to cry	roɖu:kə
və:čə	to go	vəčča:kə
kə:ri	to do	koru:kə
vo:yi	to sow	vovnča:kə
nha	to bathe	nhavnča:kə
də:və	to climb down	devnča:kə
le:vī	to lick	levnča:kə

A verbal adjective is formed from the verb with the addition of /č-/ which is followed by the gender suffix /ɔ/ for masculine, /i/ for feminine and /ē/ for neuter. We then get -čɔ, -či ~čē in the sg. In the plural we have -čə -čyɔ, -čī. They are used as adjectives. With a transitive verb they have both an active and a passive meaning, while with an intransitive verb they have only an active meaning.

khavnčɔ	one who eats or is eaten	M.	
khavnči	one who eats or is eaten	F.	
khavnčē	which eats or is eaten	N.	
Sg. vāččɔ	one who goes	M. pl.	vāččē
vāčči	one who goes	F.	vāččyɔ
vāččē	which goes	N.	vāčči

A conditional form is produced by adding to the past base /ya:ri/. Before this suffix the final vowel of the base preceding a single /l/ of the past tense disappears:

niddə	to sleep	nidde:l-	nidlyɑ:ri
vi:ni	to weave	vi:l-	villyɑ:ri
nha	to bathe	nhall-	nhallyɑ:ri
di	to give	dill-	dillyɑ:ri
a:ykə	to hear	ayki:l-	ayklyɑ:ri
vi:ki	to sell	vikki:l-	viklyɑ:ri
so:di	to leave	so:l-	so:lyɑ:ri
la:si	to burn	lassi:l-	laslyɑ:ri
ka:di	to draw	ko:l-	ko:lyɑ:ri
so:di	to search	soddil-	sodlyɑ:ri
və:čə	to go	gell-	gellyɑ:ri

A gerund is formed by adding the suffix /nu/~/nu/ with the usual changes of the bases.

niddə	to sleep	niddevnu
də:li	to grind	do:ɭnu
vo:yi	to sow	vo:vnu
vi:ni	to weave	vi:nu
nha	to bathe	nhavnu
di	to give	di:vnu
yɔ	to come	e:vnu
ja	to become	ja:vnu
so:di	to leave	so:nu
la:si	to burn	lassu:nu
so:di	to search	soddu:nu
ka:di	to draw	ka:nu

A similar form is formed from the causal base :

nha:ɲovnu	nha	to bathe
di:vo:vnu	di	to give
ka:do:vnu	ka:di	to draw

An adverb of concomitant action is formed by adding /ā/ to the base of the present. This form is generally reduplicated to show the idea of 'while something is being done'

vəttəvəttā	while going
khəttəkhəttā	while eating
nidde:tənidde:tā	while sleeping
vulləvulle:tā	while speaking
bəṛəytəbəṛəytā	while writing
həssə:təhəssətā	while smiling
kərtəkərtā	while doing
ettəyettā	while coming.

CHAPTER III

TEXTS

I

ekka rænna:ntu jhayti ja:nə mrəgō: əssilli/ təngelo
 səgʔalo:yi ra:yu javnu e:ku si:mhu əssillo/ disdi:s simhu
 vočču:nu khənčə:yi mrəga:ŋkə dho:rnu hədtalo əni:kə
 təjʃsə ma:ms səggə:yi khəttani/ jəlliyari təntu:lə vhollo
 e:ku vənʔə rayya:k vəttalo/ kollya:ŋkə sənu:či ek vənʔə
 mēltalo/ tə vənʔə tənka khavnčə:k pa:vna jəlliyari
 kollya:ŋk veggəli kă:yī va:ʔ na: əssilli:/ əssi əstə:na e:ku
 kollo kha:nə soddu:nu vəččə velle:ri ekkə gəddya:ntu
 dəvvərlelya ekkə ghu:da:ntu pəllo/ təntu thəkkū:nu
 rəkʃa: mēlčə bəge:k kollya:n jhaytə prəyətnu kello/
 mədra:tri upəra:ntē kollo ghu:da:ntu thəkkū:nu bha:yər
 nissərlə jəlliyari:yi təggel ba:lə təntu:či kəttə:rnu gellē/
 ba:lə gellē dikku:nu kollya:kə čā: mənsta:pu jəllə/ ta:nə
 ghərkə:de gellya:ri ba:lə nā: dikku:nu təkka jətti:ntu
 thəkkū:nu bha:yər ghaltə:nī mho:nu tə ja:nə əssillo/
 ba:lə tuŋtəllekə:de thəkkū:nu rəggə:tə vho:nu
 vəččə adyəmō:či rəbbə:vya mho:nu niščəyu ko:rnu
 vudda:kə soddu:nu gellə tə tya gəddya:ntu ekə səyye:čē
 pī:pə əssillē/pimpa:ntu čəvnčə:kə kollya:kə disso:lē tē
 vudda:kə mho:nu ənī:kə marli tantu vuđki/ ga:yu jolčə
 rəbbi:lepərante:nə kollo pimpa:ntu thəkkū:nu bha:yər
 aylo ənī:kə əŋga:kə čə:vnčə:kə ənī:kə təggelē səgʔe:či
 ru:pə pərtə:lē mho:nu təkka kəllē/ təvvəli təkka e:ku
 upa:yu disso:lə/ tə səmō:či rænna:ntu səggə: mrəgani:yi
 rəbbu:čə kəde gellə/ təggelē ru:pə vəŋka:nsu:nu ta:nə
 saŋgi:lē deva:n təkka təngelo ra:yu ja:vnu rəbbu:kə
 bələ:ylə tē mho:nu/ te:či bəge:k ja:vnu tē deva:n təkka
 sriṣṭi kəlləlo mho:nu/ təggəlya ru:pə:nə kərtəna:yī ba:lə
 nā dikkunu:yī təggeli e:ki nəvi:či sriṣṭi tē/ tē dikku:nu
 to:či tē mrəga:lə ra:yu jəvnčə:kə yoggyə

ja:vñassillə mho:nu:yi ta:ne saŋgi:lē / ta:ne saŋgi:lē
 səggə:ṭə:yi sətyə t mho:nu aṭho:vnu mrəga:ni təkka
 təŋgellə ra:yu kəllə / ra:yu dikku:nu khaṇa:čṣ vhoḷḷə e:ku
 vəṇṭə təkka meḷu:kə arəmbilē / ede:či di:s vəččakəni:kə
 ba:ki əssillya kollya:ntulə ekka mhənta:rya kollya:kə
 səlpə səmšəyu dissəllə / ta:ne səggə kollyā:kə:yi ekkəḍə
 ko:rnu tənčə læggi saŋgi:lē itti mhəḷḷya:ri təŋgelə ra:yu
 təŋgele:či jətti:ntulə ekkəḷə tṣ mho:nu / tṣ vḥə:yi ki:
 nḥə:yi mho:nū koḷčə bəge:kə ja:vnu tənṇi e:ku upa:yu
 dho:rnu kəḷḷə / mrəga:li səbha ekkəḍə javnčə:kəni:kə
 mhənta:rya kollya:n e:ki bo:bə ghəlli / ba:ki əssillya
 kollya:ni:yi təssi:či bo:bə ghəlli / səggə kollya:ni:yi əssi
 bo:bə ghalu:kəni:kə ittiki:či apəṭtyu əyla mho:nu
 aṭho:vnu səbhe:ri bəssəḷḷya rəyyaṇa:yi bo:bə ghəlli /
 təggəḷya bəbbəntu thəkku:nu səgṭa:ŋkə:yi mənā jəllə tṣ
 kəllə tṣ mho:nu / simha:li raḷyā-pəḍə:vi kollya:n tṣ
 kəḷḷya mho:nu simha:kə mənā javnčə:kəni:kə ta:ne
 kevli vudki marli kollya əŋga:ri / əni:kə takka pinju:nu
 kəččə:lu kəllə / simhu murthəlməṭə:či dusseri:yi ra:yu
 ja:vnu rəbbilə /

I

In a forest there were many animals. There was a lion
 who was the king of all of them. Every day the lion
 used to go out, catch some animal and bring it and all
 used to eat its flesh, but one huge portion of it used to go
 to the king. And the foxes got only a small portion of it.
 Though that portion was not enough to eat for the foxes
 there was no other way for them. In these circumstances,
 while a fox was going out in search of food, he fell into
 a cage, placed in a field. The fox made great effort in
 order to save himself from it. After mid-night the fox
 got free from the cage and yet his tail was cut and
 remained there. Seeing the loss of his tail the fox felt
 sad. He knew well that if he went home he would be
 driven out of his caste for not having his tail. He
 decided 'let me first of all stop the flow of blood which
 is coming out from the place where the tail is cut' and

went in search of water. There was a barrel of paint in that field. Looking into the barrel, the fox thought it to be water and jumped into it. After the wound had stopped burning, the fox came out of the barrel and looking at his body he knew that his whole colour had changed. Then he thought of a plan. He went straight to the forest where all the animals were staying. Praising his own complexion he said that God had sent him to become their king and remain there. It was only for this purpose that God had created him. Due to his complexion and not observing his tail, he was regarded as a new creation. Hence he was alone fit to be the king of the animals, so he said. Thinking that all he said was true, the animals made him the king. As he was the king, a big portion of the food he began to get as his share. When a few days passed by, an old fox from the rest had some slight doubt. He collected all the foxes and told them as follows: "Our king is only one of our own caste". To ascertain whether it was true or false, they hit upon a plan. When the assembly of the animals met, the old fox uttered a sharp cry. The remaining foxes also did likewise. When all the foxes thus cried, thinking that some danger has come, the king also, sitting in the assembly raised a cry. From his cry every one came to understand that he was a mere fox. Knowing that the status of the lion was usurped by the fox, the lion took a jump on the body of the fox and tearing him to pieces killed him. As before, he became the king a second time.

II

ekka gava:ntu e:ku sanu:či govva:lɔ əssillɔ/
 ta:ŋə səkkəŋi:či gayəŋkə čorovŋčə:kə vħəɾə:p əssillē/
 əni:kə sən eveɭa:nčē təŋka:yī għe:vnu pərtu:nu evə:p
 əssillē/ əssi ta:ŋə disdi:s vəččəməttə:či ekka dissə tɔ
 gayəŋkə għe:vnu tya gavŋčə səlpə bħa:yər ja:vŋəssillya
 ekka ranna:ntu gellɔ/ edyo čī għədyɔ vəčča:kəni:kə gāvka-
 ra:ŋkə pissē ko:rya mħo:ŋu ta:ŋē aħəylē əni:kə va:g ayla

va:g ayla, koṇə:yī pavā:yī mho:ṇu ta:ṇə bo:bə ghəlli/
 bo:bə ayku:kəni:kə gāvkarī: saggə dha:vn aylə/ təṅka
 dikku:nu təṅka pissē kellē nhə:vē mho:ṇu aṭho:vnu
 govvaḷya:nə həssu:karambhilē/ təṅka khelo:vnčə:kə tē
 ta:ṇə tassi: bo:bə ghalleli mho:ṇu gāvkarə:ṅkə mənā
 javnčə:kəni:kə tənni takka vulləylē əni:kə təjjelaggi
 saṅgi:lə tassi phəṭṭi marḷya:ri takka:či tē bəlla:və mho:ṇu/
 tənni tassi vulləylelē ayku:nu govvaḷə čəḍə:či həssilo/
 dusserya dissa:yī ta:ṇə tassi:či bo:bə ghəlli əni:kə
 gāvkarī: e:vnčə:kə tō həssilo/ tissərya dissa ta:ṇə
 rənnə:ntu vəcčəkəni:kə e:ku va:g ayla/ vaga:kə
 dikku:kəni:kə bhəyya:nə kərtə:na govvaḷya:nə teddu:səyi
 bo:bə ghəlli/ bo:bə ghəlleli: gāvkarə:ni ayki:lī
 jəḷya:ri:yī kednā:yī khelo:vnčə:məṭṭə: teddu:səyi təṅka
 khelo:vnčə:kə tē govvaḷə bo:bə ghalta mho:ṇu aṭho:vnu tē
 kəṇə gellena:yī/ govvaḷya:k kha:vnu va:gu gellə/ əssi
 phəṭiye:čē phə:lə təkka mellē/

In a village there was a young cowherd. He used to take the cows for grazing in the morning and used to come back taking them in the evening. As he was going like this day after day, one day he took the cows and entered a forest which was situated some distance outside the village. After a few moments, he thought 'let me make fun of the villagers'. And he raised a cry 'a tiger has come, a tiger has come, some one should come to help me'. Hearing the call, all the villagers came running. Seeing them and thinking that he has fooled them, the cowherd started laughing. When the villagers knew that it was to fool them that the cowherd has shouted, they scolded him and told him that to lie like this was bad for him. Hearing what they said the cowherd laughed the louder. The next day he shouted in the same manner, and when the villagers came, he laughed at them. On the third day, when he went to the forest, a tiger came there. Seeing the tiger, out of fear, the cowherd shouted that day also. The villagers heard his cry, yet they thought that the cowherd was shouting in order to fool them on that

day as well, and none of them went to him. The tiger ate the cowherd and went away. Thus he got the fruit of his falsehood.

III

veṇumamma:nə kedna:yī devla:ntulya həsti:kə nhaṇo:-
vn̄ca:kə vhaṇə:pə əssillē/ devla:ča tekka goprantulya:nə
bha:yər de:vnu pəṇjira kerī: ləggič̣ca:nə devla:ča ṭəlyā:ntu
vəč̣cə vəṭte:ri ve:ṇumamma:nə əṇḡdī:ntu thəkku:nu
phəḍ̣čā:nə ka:ṇu ghevva:pə əssillē/ ṭə phəḍ̣čānan̄ca
əṇḡdiləggi:či pəymāma:li sivṇi:əṇḡḡdī əssilli/ ve:ṇumə-
ma:nə phəḍ̣čā:nə khavn̄cə velle:ri pəymāma:nə həsti:kə
ke:lī khavn̄və:pə əssillē/ ṭə:lyantu həsti:kə nhaṇo:vnu
ve:ṇumamma:nə ṭe:či həddi:nə p̄rtu:nu devla:ntu
həsti:kəyi ghe:vnu v̄č̣cā:pəssillē/ ekka dissa ve:ṇumə-
ma:nə phəḍ̣čā:nə khavn̄cə velle:ri ke:lī khavn̄cə bəge:kə
ja:vnu həsti:nə pəymāmaləggi sondaḷə velli/ pəymā-
ma:kə sivṇi: dāndə s̄lpə č̄a:ḍ̄ə əssillē dikku:nu pəymāma:nə
kheḷa:kə su:və ka:ṇu həsti:ča sondaḷe:kə thom-
bi:li/ su:və č̄oḍu:kəni:kə həsti:nə sondaḷə v̄ḍḍi:li
əni:kə ṭə ko:pu m̄nantu:či dovvo:rnu ṭəlyā:ntu
nh̄ə:vn̄ca:kə gelli/ nha:ṇə ja:vnu p̄rtu:č̄ə velle:ri
vudda:kə pivn̄cə nibba:nə həsti:nə kh̄ə:lyantu sondaḷə
ghelli əni:kə sondaḷəntu bho:rnu kh̄əlye vudda:kə
kəllē/ pəymāmalya sivṇi əṇḡdī:ləggi p̄vn̄ca:kəni:kə
həsti:nə sondaḷə əṇḡdī:t̄əntu kelli əni:kə kh̄əlye
vudda:kə s̄ggə əṇḡdī:ntu vussi:lē/ əssi kellelya ph̄ə:ḷə
pəymāma:k mellē/

Veṇumamma used to take the temple-elephant daily for bathing. Coming out of the southern gate of the temple, from nearby the west street, on the way to the temple tank Veṇumamma used to buy betal leaves from a shop. Near the same betel leaf shop there was the shop of a tailor belonging to Paimamma. While Veṇumamma chewed the betal leaves Paimamma used to feed the elephant bananas. After bathing the elephant in the tank Veṇumamma used to return to the temple with the elephant by the same route. One day while Veṇumamma

was chewing betal leaves, the elephant stretched its trunk towards Paimamma to eat the bananas. As Paimamma had a bit more of tailoring work, Paimamma took a needle and pricked the trunk of the elephant for fun. When the needle pricked the elephant pulled back its trunk and keeping its anger in the mind, went to the tank for bath. While returning after bath, with the pretext of drinking water, the elephant put its trunk in the drain and took the water of the drain so as to fill its trunk. When it came to the shop of Paimamma, the elephant put the trunk in the shop and threw all the drain water into the shop. Thus Paimamma got the fruit of his act.

IV

ekkəḍə khə:yī e:ki gurbə:ji əssilli əni:kə e:ku kaylə/
 kaylyā:nə še:nə punjā:ylē gurbə:je:nə mə:nə/ doggani:yī
 ghə:rē kelli/ kaylyā:n saṅgi:lē vhoḷḷē ekə vo:tə evə, gurbə-
 je:lē ghə:rə ko:ḷnu voččə/ gurbə:je:nə saṅgi:lē vhoḷḷə e:ku
 pa:vsu evə, kaylyalē ghə:rə vho:ḷnu vāččə/ ra:ti
 javnčə:kəni:kə va:rē jho:ḍu əni:kə pa:vsu eksani:či aylī/
 kaylyalē ghə:rə vho:ḷnu gellē/ kaylə siyya:nə kərtə:nə
 kəḍkəḍə:vnu gurbə:je:lə ghə:rkəḍə dha:vnu aylə
 əni:kə saṅgi:lē/ gurbəj gurbəje e:k kəvvə:ḍ ka:ḍi/
 gurbə:je:nə saṅgi:lē ra:bə kaylyā hā:v miggelya pillā:ṅkə
 e:k nhaṇə:vnu ettā/ edyo: ghəḍyə voččəkəni:kə kaylyā:nə
 dusseri:yī saṅgi:lē gurbəj gurbəje ek kəbbəḍ ka:ḍi/
 gurbəje:n saṅgi:lē ra:bə e:k miggelya pillā:kə la:vnu ettā/
 dusseri:yī kaylyā:n saṅgi:lē gurbəj gurbəje e:k kəvvəḍ
 ka:ḍi/ gurbə:je:n saṅgi:lē ra:bə e:k miggelya pillā:ṅk
 nidda:vn ettā/ kaylyā:n dusseri:yī vulḍil təvvə:ḷi gurbə-
 e:nə kəvvəḍ kallē/ kaylə siyya:nə kəḍkəḍə:tə dikku:nu
 gurbə:je:nə təkka rənniporla:ntu poḍu:kə saṅgi:lē/kaylyā:-
 eu saṅgi:lē rənnə:ṇi pəḍtə:l mu/ jəlyā:ri tū nissə:ṇi
 ponda:kə pə:ḍ kaylyā mho:ṇu saṅgi:lē gurbə:je:nə/
 kaylyā:n gi:lē həyyə nissə:ṇi pəḍtə:li mu/ təvvə:ḷi
 gurbə:je:nə saṅgi:lē jəlyā:ri t miggelya pillā:nčə paḷlyā
 ponda:kə pə:ḍ kaylyā mho:ṇu/ kaylyā:kə vho:ḍu sənto:ṣu

jəllə/ gurbəji:yi kaylə:yi niddeli/ edyā ghə:dyb̄ wəčča: kəni:kə gurbə:lyā ekka pilləkə ka:nū kaylyā:nə khellē/ gurbəje:nə nīvgi:lē/ kaylyā kaylyā itti khəttā tū/ kaylyā:nə saŋgi:lē mhəntarəyye:nə dillelə do:ni čə:nē/ gurbəje:nə saŋ do:ni məkkə:yi di: kaylyā/ kaylyā:nə saŋgi:lē həyyə səri mu/ kaylyā:nə dusseri:yi e:kə pilləkə ka:nū khellē/ gurbəje:nə dusseri:yi nīvgi:lē, kaylyā kaylyā itti khəttā tū/ kaylyā:nə saŋgi:lē mhəntarəyye:nə dillelə do:ni bhi:mu:k/ gurbəje:nə nīvgi:lē do:ni məkkə:yi di: kaylyā/ kaylyā:nə saŋgi:lē həyyə sərlə mu/ əssi gurbəjelyā sattu pillə:ŋkə:yi kaylyā:nə khelli əni:kə tə sukha:nə niddelə/ gurbəji səkkəni:či vutṭa:vnu pillə:ŋkə kaḍu:vəčča:kəni:kə pillə: na:yī/ gurbə e:kə səggə mənā jəllē/ gurbəje:nə e:ku lokəṇḍa kayla:tə kəllə əni:kə iŋgilya:ri dovvo:rnu čā: ko:rnu təppeylə/ kaylatə təmbḍo:či avnə:kəni:kə rənni:ntu thəkkū:nu kəllə əni:kə nidde:vnu pəlləlyā kaylyāčə poṭṭa:ri dovvorlə/ təggelē pə:tə pinjalē əni:kə gurbəje:či pillə bhə:yərəyly/ gurbəji:yi pillə:yī sukha:nə rəbbi:lī/

Some where there was a sparrow and a crow! The crow collected dung and the sparrow collected wax. Both built houses. The crow said: 'let there be strong sunshine and let the house of the sparrow melt!'. The sparrow said: 'let there be heavy rain and let the house of the crow be washed away.' When it became night, there came together the wind, the storm and the rain. The house of the crow was washed off. The crow, shivering with cold came running to the house of the sparrow and said: 'Sparrow, Sparrow, just open the door'. The sparrow said: 'Wait a little, O crow, let me come only after bathing my children'. After the lapse of a few moments, the crow said again: 'O sparrow, O sparrow, just open the door.' The sparrow said; 'wait, let me come after feeding my children'. Again the crow said: 'O sparrow, O sparrow, just open the door'. The sparrow said: 'wait, let me come after putting my children to bed.' When the crow called again, the sparrow opened the door.

Seeing the crow shivering with cold, the sparrow told him to sleep at the hearth. The crow said: 'the hearth may fall.' 'Then sleep under the stair case. O crow,' said the sparrow. The crow said: 'the staircase may fall.' 'Then the sparrow said: 'then you sleep under the cradle of my young ones, O crow.' The crow was greatly pleased. The sparrow and the crow slept. After a few moments, the crow took out a young one of the sparrow and ate it. The sparrow asked, 'O crow, what are you eating?' The crow said: 'two grains of gram given to me by the old woman.' The sparrow said: 'Give me also two.' The crow said 'Alas, they are finished.' Again the crow took one of the young ones of the sparrow and ate it. The sparrow again asked: 'O crow, what are you eating?' The crow said: 'two ground nuts given to me by the old woman.' The sparrow asked: 'give me also two, O crow,' The crow said: 'alas, they are finished.' Thus the crow ate all the seven young ones of the sparrow, and he slept well. Getting up early in the morning, the sparrow went to take the young ones, but they were not there. The sparrow understood all things well. The sparrow took an iron bar and keeping it on coals made it very hot. When it became red, she took it out of the hearth and placed it on the belly of the crow who was sleeping. His belly was torn and the young ones of the sparrow came out. The sparrow and her young ones lived in happiness.

V

ekka gava:ntu e:ku rəkḍa byareli əssillə/ təggəlyā
 rəkḍaperya:ntu tə ekkə ki:ra:kə vəḍḍəyta:lə/ tya gavncə
 rayya:kə e:ku keḷṣāncə əssillə/ rəyya:lə keḷṣāncə dikku:-
 nu tə əhəmbhava:nəkərtə:nā kha:lə khəyī nā əssillə/ ekkə
 dissa ta:nə əsi:či vəcčə velle:ri tya rəkḍa barellyalya
 perya:ntu ki:ra:kə ghu:ḍa:ntu gha:lnu dəvverla dikki:lə/
 tya ki:ra:k ta:nə mo:lə kəllē/ mo:lə əvsu:nu bya:ru ko:rnu
 jallepara:nte:nə rəkḍa byarellya:nə ki:ra:kə ghu:ḍanthək-
 ku:nu bha:yr ka:ṇu keḷṣāncə:kə dillə/ jəllya:ri keḷṣāncə:nə

tya ve:le:ri saŋgi:lē takka ki:ra:kə ghəlləlo ghədu:yi jā:vka
 mho:nu/ ki:ra:kə bya:ru kellya:ri ki:ru nhəntə:na ghū:du
 me:na mho:nu rəkda byarelya:nə saŋgi:lē / keļšəncəlo va:du
 itti əssillə mho:lyari ki:ra:kə mo:lə saŋgu:čəve:le:ri ki:ra:
 kə:yi ghū:da:kəyi ko:ru tō ta:nə mo:lə saŋgillə mho:nu/
 əssi va:du javnə:kəni:kə təngeli tərka:yi ghe:vnu te
 rəyyaləggi gellə/ doggalə:yi va:du ayku:nu jəllepəra:
 ntenə ki:ru ghū:dusəyt keļšəncə:kə di:vka mho:nu
 rəyya:li kəlpə:na jəlli/ əssi ghū:du:yi ghe:vnu keļšəncə
 gello/ vu:nə molla:kə ki:ru:yi ghū:du:yi me:llo nhə:və
 mho:nu takka vho:du səntə:su jəllə/ phətvəne:nə kərtə:na
 ghū:du ghe:vnu gellelyə keļšəncə:kə buddhi sikkəvka
 mho:nu rəkda byare:lyanə təvli:či ga:nṭi ghəlli/ ede:či di:s
 vəcə:kəni:kə rəkda byare:li keļšəncəlyə əjdi:ntuə:čəlo əni:kə
 tejjələggi nīvgilē/ məkka:yi miggelyə ekə səŋgatya:kəyi
 kəppəni ka:du:k uttu:lə duddə di:vka mho:nu/ keļšəncə:nə
 saŋgi:lē a:ṭh ha:nē di:vka mho:nu/ murthəmə:či rəkda bya:
 relya:k kəppəni kəlli/ te:pərantə:nə rəkda byare:li
 ghərkəde gello əni:kə təggelyə bokda:kə ghe:vnu aylə/
 əni:kə keļšəncələggi saŋgi:lē təkka kəppəni ka:di
 mho:nu/ rəyya:kə kəppəni ka:di keļšəncələggi bokda:k
 kəppəni ka:di mho:nu saŋlyari əvsətə:nə vē / təkka aylə
 ko:pu əni:kə rəkda byarelyakəyi ghe:vnu tō rəyyaləggi
 gello/ rəkda byarelya:nə saŋgi:lē ta:nə vəcəkə:de səglya:
 kə:yi təjjələggi ēvčə bokko:du təggelə vho:llo səŋga:ti
 mho:nu/ keļšəncə:nə təggellyə səŋgatya:kə kəppəni
 ka:du:kə ku:li saŋgillelekha:nə bokda:kə ta:nə kəppəni
 ka:du:kə mho:nu rəyyali kəlpə:na jəlli/ kəlpəna təki:tə
 səkṭəncə:yi mukka:ri rəyya:kə kəppənikadčə keļšəncə:nə
 bokda:kə kəppəni ka:du:kə jəlli/

In a village there lived a merchant dealing in wood.
 In the wood-shed he reared a parrot. There was a barber
 of the king of that country. Because he was the royal
 barber, due to his pride he was greatly puffed up. One
 day as he was going along, he saw the parrot kept in
 a cage in the wood-shed of the merchant. He fixed the
 price of the parrot. After fixing the price and making

a deal, the dealer in wood took the parrot out of the cage and gave it to the barber. At that time, the barber said that he also wanted the cage in which the parrot was put: 'If the deal pertains to the parrot, beside the parrot he will not get the cage', thus said the dealer in wood. The argument of the barber was that while telling the price of the parrot he had told the price for the parrot along with the cage. As an argument developed they took their dispute to the king. After having heard the arguments of both, the king gave the order that the parrot along with the cage should be given to the barber. Thus taking the cage with him, the barber went away. He felt great delight as he got at a low price both the parrot and the cage. The dealer in wood immediately made up his mind to teach a lesson to the barber who had gone taking the cage by means of a deceit. When a few days passed, the dealer in wood entered the shop of the barber and asked him: 'how much money will you take to cut the hair of me as well as my companion?' The barber said, 'he should give eight annas'. First the hair of the dealer in wood was cut. After that the dealer in wood went home and came bringing with him, his goat and told the barber to cut its hair. Will it suit, if a barber who shaved the king, to be told to cut the hair of a goat? He became angry and he went to the king taking with him the dealer in wood. The dealer in wood said that the goat was his constant companion, as he accompanied him wherever he went. The king gave the order that he must cut the hair of the goat because he has told the wage for cutting the hair of his companion. As per the order, in the presence of everyone, the royal barber had to cut the hair of the goat.

VI

ekka dissa e:ku be:ḍu bhukke:nə kərtə:nə kha:nəyi
soddu:nu rannantulya:nə vəttalə/ əssi vəččevele:ri ta:ne
du:ra ekka rukka khəndya:ri e:ki pəkṣi bessəlli dikki:li/
kha:nə mellə mho:ṇu aṭho:vnu læggi:či ta:ne dhəṇuva:kə

do:ri voḍḍu:nu māndi:li cā:ndha:r əssilli e:ki bhali:yi kəlli
 əni:k təjja:nə kərtə:nə tya pəkʃe:k ma:rnu ghəlli/ bha:li
 ləggukə:yi pəkʃi rukkamunə:ntu pəlli/ be:ḍu dhəra:ri
 dha:vnu gəllə thəŋga pəkʃe:k kəlli əni:kə ləggi:či sanū:či
 e:ku vujjhə ko:rnu ta:nə tya pəkʃe:kə bhəjju:kə
 ghəlli/ əssi ta:nə tya pəkʃe:kə bhəjju:kə gha:lnu bəssəllə
 ve:ri təkka svəlpə do:lə ləggəlo/ te:či ve:ri pəkʃe:čē
 pərməla:nə kərtəni e:ku sorə:pu tya rukkača mu:lələggičča
 ekka bi:lantulya:nə bha:yr aylə/ ittiki:či sərsəre:ta ayku:nu
 be:ḍu utṭaylə/ jəlyā:ri sorpa:kə dikku:nu ta:nə du:ra sor:re
 murthəṃ təkka sorpa:nə čəbbi:lə əni:kə tə mello/ ta:nə
 kha:lə poḍčə ve:ri təggəlo dhonnu hətta:ntu thəkku:nu
 kha:lə pəlləlo sorpa:ča phoḍeri:či thombu:nu sorə:pu:yi
 mello/ tə həddi:nə vəčča ekka kollyā:nə hē səggə dikku:kə
 təkka vho:ḍu sənto:šu jallə/ səggə kha:nə təkā:či jəllē
 mho:nu aṭhəylē/ əni:kə tə ləggi sərlo/ səggə mo:rnu
 pəlleli ta:nə dikki:li mənʃa:kə məggi:ri kha:vū mho:nu
 aṭhəylē/ addyəmə:či dhənuva:čə təlvā:ri əssillya rəktačə
 suva:du čovya mho:nu aṭhəylē əni:kə levnča:kə arambilē/
 levnta levntā dhonnu voḍḍu:nu māndillya čəmma dorye:kə
 ta:nə gha:su marlo/ gha:su maru:kə əni:kə do:ri tuṇṭə:li/
 dhonnu ni:tu ja:vnu təjjə tālyā:ntu čəllə əni:kə tovo:yi
 mello/ əssi ətṭyagrəha:čē phə:lə təkka melle/

One day a hunter was going through the forest, in search of food due to hunger. While he was going, he saw a bird sitting on a branch of a tree at some distance. Thinking that he had got some food, he tied the string to his bow by pulling it hard, took out an arrow which had a good edge and shot down the bird with it. Being hit with the arrow the bird fell down at the root of the tree. The hunter went there quickly took the bird and making a small fire nearby he placed the bird for roasting. While he sat there, roasting the bird he fell into a nap. At that very moment, by the smell of the bird, a serpent came out of the hole which was close to the root of the tree. Hearing that some rustling was there the hunter was awakened. But before he could get away at the sight of

the serpent, the snake bit him and he died. While he fell down, the bow fell down slipping from his hand and piercing exactly the blood of the serpent, killed the serpent as well. A fox, which was going that way saw all this, and felt great delight. He thought that all that food would belong to him and he went near it. He saw them all lying dead and thought that he should eat the man later. He thought that first of all he should taste the blood which was on the end of the bow and he began to lick it. While he was licking it he bit the bow string which was tightly pulled and tied to the bow. When he bit it, the string broke. The bow became straight and pierced his palate, and he also died. Thus he got the fruit of his excessive greed.

VII

e:kə čittə:lə e:ku kaylə e:ku kollə əni:kə kol̥sul̥su:nə
 ekka rannantu rəbbu:nəssillī/ ekka dissā tī saggə:təyī
 ekkəḍə jəllī əni:kə be:ḍančə həttə:ntu po:nəttillē rəbbuḍə
 bəge:kə ja:vnu tanni čəvgani:yī avššavele:ri ekmeka:čə
 saha:ya:kə pā:vka mho:nu kəra:rə kəllē / əssi ekmeka:kə
 saha:yu jəllya:ri təŋka koṇa:kə bhi:vənəttillē sukha:n
 jhəyte kalā:kə rəbbuyə:t mho:nu tanni aṭhəylē/

ede:či di:s vəčča:kəni:kə tē čittə:lə sosya:ŋkə dhoru:kə
 mho:nu ranna:ntu dəvvərlelya ekə bollya:ntu pəllē/ jhəyte
 šrəm ijja:vnu čoylyastəna:yī čitəla:kə təntu thəkkū:nu
 suṇṭu:nu vəčča:kə jəlle:na/ tē dikku:nu ta:nə bo:bə ghəlli/
 bo:bə ghəlleli ayku:kəni:kə təggelə səŋgati teggə:yī kaylə
 kollə əni:kə kol̥sul̥su:nə tyə thəyya:ri pavlə/ təŋgəlya
 mu:rthəmə:lya kərara:kə ənusərijja:vnu tanni kəsi:yī
 ko:rnu təkka bha:yr so:ḍka mho:nu čitla:n tənčə pa:yə
 dho:rnu saŋgi:lē/ kol̥sul̥su:nəya:kə čā: dha:r əssillē dənta:ni
 bollē dhəra:ri kətru:kə jəttə:nə dikku:nu səḡtani:yī
 təjjeləggi bollē kəttə:rnu čitəla:kə bha:yr soḍu:k saŋgi:lē/
 jəllya:ri təkka veglē:či dissəlē/ ta:nə mənə:ntu aṭhəylē/
 səkkani:či bollyačə dhənni ettələ əni:kə čitla:kə dimsi
 martələ/ čitəla:čə mə:msə saggə kha:vnu jəttə:ri təjj

həddḡ pu:ni:yi levnča:kə məkka meḡtə:ni mho:nu/ əssi
 aḡho:vnu ta:nē čitḡaləggi saḡgi:lē tummi saḡgillē šə:ri
 tḡ/ jəḡly:ri a:ji ekadə:ši dikku:nu čəmmanə kellelya
 bollya:kə ha:vē appoḡḡa/ əni:kə phəllē jəttā keddaḡa
 mho:nu čo:vnu du:ra vočču:nu bəssəḡ/ kollya:kə
 təggelē su:trəm mənā jəllē əni:kə kayḡyaləggi:yi
 čitḡaləggi:yi jəvnu ta:nē e:ku upa:yu saḡgi:lə itti
 mḡḡly:ri səkkəni:či bollē čōvča:kə dhəḡnya:nə
 yenaphuḡ čitḡa:nə mellele mətə:či po:ḡka əni:kə kayḡya:-
 nə təjḡephəḡḡi:ri bəssu:nu takka čo:nči marka mho:nu:yi
 kollya:nə bo:bə ghalna phuḡ čitḡa:nə vuttavnu rəḡna:ntu
 dhā:vkay:yi mho:nu/ phəllē jəvnča:kəni:kə bollyadhəḡni
 ē:vnčə veḡe:ri kayḡ čitḡa:kə čo:nči marta dikku:nu ta:nē
 aḡḡəylē čittə:lə mellē mho:nu/ ta:nē ləggi evnča:kəni:kə
 kayḡ ubbu:nu vočču:nu ekka rukka:ri bəssə:lə/ bollē
 nisra:vnu dhəḡnya:nə čitḡa:kə ka:ḡu bha:yər nidda:ylē/
 əni:kə bollē məndu:k ara:m bilē/ tə veḡe:ri kollya:nə ghəlli
 ē:ki bo:bə/ čittə:lə vuḡḡa:vnu rəḡnantu:yi dhəvlē/ čittə:lə
 dhəvnta dikku:kəni:kə dhəḡnya:nə piḡḡartə ka:ḡu ghəllə
 gu:lə/ gu:lə ləḡḡu:nu čittəḡa:kə khā:vnčə aḡe:nə bəssəllē
 koḡsulsu:nə mo:rnu pəḡḡē/

There lived in a forest a deer, a crow, a fox and a wolf. One day they all came together and they made an agreement that all four should come to the help of each other when in need, in order not to fall in the hand of the hunters. They thought that if they became helpful to each other, they would have no fear from any one and would live for a long time in happiness.

When a few days passed, the deer fell into a net placed in the forest, in order to catch rabbits. Trying hard and seeing it, the deer could not get free from it. Knowing it, it wailed. Hearing its cry, all its three friends the crow, the fox and the wolf came to that place. The deer, taking hold of their feet, requested that somehow they should free him, according to the agreement which they had already formed. As the wolf could cut the net

quickly with his teeth which had sharp edges, all requested him to free the deer by cutting the net. But he thought otherwise. He thought in his mind : 'In the morning the owner of the nest will come and kill the deer. Even if all the flesh of the deer is eaten up, I shall at least get its bones to lick'. Thus thinking, he told the deer : 'what you say is true. But today being the day of fasting, I shall not touch the net made of a hide'; and waiting for the morning to dawn, he went away and sat there. The fox recognised its plan and going to the crow and the deer, he told them a plan as follows. Early in the morning when the owner comes to inspect the net, the deer should lie down as if dead and the crow should sit on its back and peck it with its beak, and when the fox gives out a cry, the deer should get up and run into the forest. When it was morning and when the owner of the net came, he saw the crow pecking at the deer. He thought that the deer was dead. When he came near, the crow went flying and sat on a tree. The owner loosened the net and taking out the deer placed it outside. He began to roll the net. At that very moment the fox raised a cry, and the deer got up and ran into the forest. Seeing the deer running away, the owner took the gun and fired a shot. Hit by the bullet, the wolf, which was sitting there with the hope of eating the deer, fell dead.

VIII

ekka t̥ə:lyɑ:ntu pɑ:vsa kɑ:lɑ:vɛl̥ɛ:ri jhɑyt̥ɔ mɑssəly̥ɔ
 əssily̥ɔ/ vɔttəkɑ:lɑ:kə t̥yɑ t̥əlyɑntu:l̥ɛ vuddɑ:kə devntɑ
 t̥əssi:ɕi t̥əntu:ly̥ɔ mɑssəly̥ɔ vu:n̥ə jɑ:vnu əyly̥ɔ/ ekka disɑ
 e:kə d̥hɔ:ŋkə t̥əj̥jɑ pɑɕi:kə b̥əssu:nu r̥əɖtɑ mɑsəlyɑ:n̥i
 d̥ik̥ki:l̥ɛ/ it̥t̥yɑ:kə d̥hɔŋkɑ t̥ū əssi r̥əɖtɑ m̥hɔ:nu t̥anni n̥ivgi:l̥ɛ
 l̥ɛ/ d̥hɔŋkɑ:n̥ə s̥əŋgi:l̥ɛ hɑ:v̥ə jhɑyti v̥əɖ̥ə jɑ:vnu h̥əŋgɑ
 ɛtt̥ɑ/ d̥i:s̥ə v̥ətt̥ə t̥əssi:ɕi h̥əŋgɑɕ̥ m̥iggel̥ə s̥əŋgɑ:t̥i vu:n̥ə vu:n̥ə
 jɑ:vnu ɛtt̥ɑ:y̥i/ əni:kə hɑ:v̥ə phɑ:y̥i p̥əɾ̥ɑ enaphud̥ə ətt̥ɑ
 h̥əŋgɑ d̥ik̥ku:kə ɛvn̥ɕ̥ s̥əri d̥ik̥ku:kə ɛv̥nɑ:mu: m̥hɔ:nu
 m̥əkkɑ v̥hɔ:ɖu m̥ənstɑ:p̥u əss̥ə/ t̥ə d̥ik̥ku:nu t̥ə hɑ:v̥ə

rədtā mho:ṇu/ əssi tī saggəṭə:yī dhəra:ri mətə:ni mho:ṇu
 taṇka dissu:kəni:kə taṇka bhəyyə jəllē əni:kə taṇka
 kəssi:yī ko:rnu rəkṣiçčə ko:rka mho:ṇu dhoṇkaləggi
 saṅgi:lē/ dhoṇka:nə tənçeləggi saṅgi:lə həṅgə thəkkunu
 do:ni məylə bəḍka:nə vholle e:kə tələ:k əssə thəṅga
 gellya:ri tū:vka səḡta:ṇkə:yī sukha:nə rəbbuyə:t/ jəllya:ri
 səḡta:ṇkə:yī eksani:çī vəçčə:kə javna/ ha:və disdi:s
 əssi:nə:nə vətā dikkunu ekka pəvṭi:kə ekka məsle
 lekha:nə ha:və vho:rnu thəṅga soḍi:nə mho:ṇu/ hē
 ayku:kə:yī səḡtā:kə:yī sənto:su jəllə/ dhoṇka:nə ekke:kə
 phənta e:vnu ekke:kə məsle:kə ço:nçi:ntu ka:ṇu vhoru:kə
 arambilē/ təlyā:ntu thəkkunu məsle:kə ka:ṇu du:ra ekka
 phətra:ri vho:rnu dovvo:rnu khavə:p tē əsillē dhoṇka:nə/
 əssi ede:çī di:s vəçčə:kəni:kə tya təlyātu ba:ki vərlelya
 məslyā:kə səmsə:yu dissəlo/ tə səmsə:yu du:ra korçə bəge:-
 kə javnu tya dissə tya təlyā:ntulə e:ku kurlə dhoṇkaləggi
 vəçčə:kə bha:yər sərlo/ məsle:kə ço:nçi:ntu ka:ṇu vho:rçəmə-
 ṭə:çī kurlyā:kə vhoru:kə javna dikkunu tujjə gōvṭe:kə
 pəkḍi ghe:vnu pədtā mho:ṇu saṅgi:lē əni:kə tə dhoṇkaçə
 gō:vṭe:kə pəkḍi ghe:vnu pəllə/ məslyā:kə khā:vçə məṭə:çī
 kurlyakə:yī khā:vka mho:ṇu aṭho:vnu dhoṇkə kedna:yī
 həssu:çə phətra:ri voççu:nu bəssəlē əni:kə kurly:kə kha:lə
 dēvçə:kə saṅgi:lē/ phətra:ri pəllelə məsle:çə kaṇṭṭə dikkukə
 kurlyā:kə kayrī mənā jəllī/ təvṭi:çī dhoṇkaçə gōvṭe:kə
 gha:su ma:rnu ta:ṇə təkka dīmsi marlē/

Many fish lived in a tank at the time of the rainy season. In the summer season, as the water of that tank diminished, the fish therein became fewer and fewer. One day the fish saw a crane sitting on the bank of the tank and weeping. They asked him, 'O crane, why are you weeping?' The crane said: 'since many years I come here. As days pass by, my friends here become fewer and fewer. And when I shall come tomorrow or day after, even those who are seen here now, will not be seen, so I feel a great sorrow; and hence I am weeping, seeing them.' As they thought that all of them would soon die

in the same manner, they were afraid and they told the crane to rescue them in some way. The crane told them: 'there is a huge tank two miles to the north from here. If you go there, you all can live happily. But all of you cannot go at the same time. As I go daily along this way, I shall take one fish per trip and leave it there'. Hearing this all of them were delighted. Every time the crane came, took a fish and started carrying it in its beak. Picking the fish from the tank and carrying it far off, and placing it on a stone, the crane used to eat it. Thus when some days passed in this manner, the fish which were left in the tank began to feel doubt. In order to clear the doubt, that day a crab from the tank went out to accompany the crane. As it was not possible to carry the crab by taking it in the beak as a fish, the crab said that it would lie down catching its neck, and it lay catching the neck of the crane. Thinking that he should eat the crab as he ate the fish, the crane went to the stone on which he daily sat, and sitting on it, he told the crab to get down. Seeing the scales of the fish on the stone, the crab understood the matter. At that very moment, he bit the neck of the crane and killed it.

CHAPTER IV

SENTENCES

Note.—The phonemes included in the brackets are lost in rapid speech.

- | | |
|------------------------------|--|
| 1. This is a dog. | hē e:k(ə) su:nē tō |
| 2. There are two dogs. | thəŋga doggə ʃa:nə su:nī
əssəyi |
| 3. There are three dogs. | thəŋga teggə ʃa:n(ə) su:nī
əssəyi |
| 4. Here is a cat. | həŋga e:k(ə) məjʃə:r(ə)
əssə |
| 5. Here are two cats. | həŋga doggə ʃa:n(ə) məjʃ-
ə:rō əssəyi |
| 6. Here is a dog and a cat. | həŋga e:k(ə) su:nə:y(i)
məjʃərə:y(i) əssə |
| 7. The dog barks at the cat. | su:nē məjʃa:k(ə) bhəŋ-
ki:ta |
| 8. The dog barks. | su:nē bhəŋki:ta |
| 9. Dogs bark. | su:nī bhəŋkta:yi |
| 10. This is a house. | hē e:k(ə) ghə:r(ə) tō |
| 11. There are two houses. | thəŋga do:nī ghə:rō əssəyi |
| 12. This is my house. | hē miggel(ē) ghə:r(ə) tō |
| 13. These are my houses. | hī miggel(ī:) ghə:rō tō |
| 14. His house. | təggelē ghə:rō |
| 15. His houses. | təggelī ghə:rō |
| 16. Your (sg) house. | təggelē ghə:rō |
| 17. Your (sg) houses. | təggelī ghə:rō |
| 18. I am in my house. | ha:vō miggelē ghərkəd(ē)
tō əssə |
| 19. Go to my house. | miggelya ghə:rkə:ðə və:ə |
| 20. My house is small. | miggelē ghə:r(ə) sa:n(ə)
tō |
| 21. These are five houses. | hī pa:nč(ə) ghə:rō tō |

22. This is a small cart. hi e:k(i) sa:ni bha:ṇḍi t̃ṣ
23. These are two big carts. yh̃ do:ni vhollỹ bhaṇḍỹ
t̃ṣ
24. This is my book. yh̃ miggel̃ bu:ku t̃ṣ
25. I have two books. makka do:ni bu:k(ə)
əssəyi
26. My books are here. miggele bu:k(ə) həṅga
əssəyi
27. I am in my cart. ha:ṽṣ miggelya bhəṇḍi:r(i)
t̃ṣ əssə
28. Go to my cart. miggelya bhəṇḍiləggi ṽ:č
29. Bring my book here. miggel̃ bu:ku həṅg(a)
(h)a:ḍi
30. He is my father. t̃ṣ miggel̃ bəppa t̃ṣ
31. He is my son. t̃ṣ miggel̃ pu:tu t̃ṣ
32. I have one son. makka e:ku pu:t(u) əssə
33. I have two sons. makka doggəja:ṇ(ə) pu:t(ə)
əssəyi
34. I have three sons. makka teggəja:ṇ(ə) pu:t(ə)
əssyi
35. My son is in the house. miggel̃ pu:t(u) ghərkəḍ(ə)
əssə
36. My sons are in the house. miggele pu:t(ə) ghərkəḍ(ə)
əssəyi
37. My son has come. miggel̃ pu:t(u) ayl̃l̃(ə)
əssə
38. My sons have come. miggel(ə) pu:t(ə) ayl̃l̃(ə)
əssəyi
39. His son. təggel̃ pu:tu
40. His sons. təggel(ə) pu:t(ə)
41. His sons are here. təggel(ə) pu:t(ə) həṅg(a)
əssəyi
42. Your son is here. tuggel̃(ə) pu:t(u) həṅg(a)
əssə
43. Your sons are here. tuggel(ə) pu:t(ə) həṅg(a)
əssəyi

44. Your sons are in the tuggel(ə)p:ex:æqə (e)ɿ:nd(ə)
house. əssəyi
45. She is my mother. ti miggel(i) amma tã
46. She is my daughter. ti miggeli dhu:v(ə) tã
47. I have one daughter. makka e:ki dhu:v(ə)
əssə
48. I have two daughters. makka doggiḡanyə dhuvvə
əssəyi
49. I have three daughters. makka teggiḡanyə dhuvvə
əssəyi
50. My daughter is in the miggeli dhu:və toppant(u)
garden. əssə
51. His daughters. təggelyə dhuvvə
52. His daughters are here. təggelyə dhuvvə həṅg(a)
əssəyi
53. Call your daughter. tuggelya dhuvve:k vul̥di
54. Is she your sister? ti tuggeli bhə:yṇi vɛ
55. No, she is my daughter. nhəyi, ti miggeli dhu:və
tã
56. My brothers and miggelə bha:vəyi bhəyṇ-
sisters are in the yə:yi ghəra:nt(u) əssəyi
house.
57. He has three children. takka teggəja:ṇ(ə) čer-
ḍu:vã əssəyi.
58. His children are young. təggeli čerḍu:vã sannã tã
59. Where are your tuggeli čerḍu:vã khə:yi
children?
60. My children are in the miggeli čerḍu:vã sku:l-
school. a:nt(u) əssəyi
61. My son has gone to miggel(ə) pu:tu sku:la:nt(u)
school. gelloiəssə
62. My two brothers are miggelə doggəja:nə bha:və
young. sa:nə tã
63. My brother is young. miggelə bha:vu sa:nu tã
64. Here is her son. tiggelə pu:tu həṅg(a) əssə
65. Their sons are also təggel(ə) puttə:yi həṅg(a)
here. əssəyi

66. My hand.	miggelə ha:tu
67. My hands.	miggelə ha:tə
68. Your foot.	tuggelē pa:vla
69. Your feet.	tuggeli pavlā
70. Our book.	ā:vgelə bu:ku
71. Our books.	ā:vgelə bu:kə
72. His servant.	təggelə dānde:li
73. His servants.	təggelə dānde:li
74. Their house.	təggelē ghə:rə
75. Their houses.	təggeli ghə:rē
76. Her work.	tiggelē dāndə
77. Her eyes.	tiggelə do:lə
78. The hand of the child.	čerḍa:l(ə) ha:tu
79. The hands of the child are small.	tya čerḍa:lə ha:tə sa:nə tē
80. His field.	təggelə gəddə
81. His baskets.	təggelə khotṭə
82. Her basket.	tiggelə khotṭə
83. I see you.	makka tū dikkuyetta
84. We see you.	ā:vka tū dikkuyetta
85. You (sg.) see me.	tukka ha:vō dikkuyettā
86. You (sg.) see us.	tukka həmmi dikkuyetta:yi
87. He sees me.	tukka ha:vō dikkuyettā
88. She sees me.	tik(k) a ha:vō dikkuyettā
89. The child sees him.	tə čerḍa:k(ə) dikkuyetta
90. The child sees her.	ti čerḍa:kə dikkuyetta
91. They see me.	taṇka ha:vō dikkuyettā
92. They see you.	taṇka tū dikkuyetta
93. I see him.	mak(k)a tə dikkuyetta
94. I see her.	makka ti dikkuyetta
95. I see it.	makka tē dikkuyetta
96. I see them.	makka ti dikkuyetta:yi
97. You (pl.) see him.	tumka tə dikkuyetta
98. You (pl.) see her.	tumka ti dikkuyetta
99. I come here.	ha:vō həṅga ettā
100. We come here.	ammi həṅg(a) etta:yi
101. You (sg.) come here.	tū həṅg(a) etta

102. You (Pl.) come here. tummi hægg(a) etta:yi
 103. He comes to me. tɔ miʃjelæggi etta.
 104. She comes to our house. ti ävgel(ε) ghærkæ:ðε etta
 105. They come to school. tĩ sku:lɑ:nt(u) etta:yi
 106. The child comes here. tē čerdū hægg(a) etta
 107. The children come to the garden. tē čerdu:vō toppa:nt(u) etta:yi
 108. I go there ha:vō thəŋga vəttā
 109. We go there. ammi thəŋg(a) vətta:yi
 110. You (Sg.) go there. tū thəŋg(a) vətta
 111. You (Pl.) go there. tummi thəŋga vətta:yi
 112. He goes there. tɔ thəŋga vətta
 113. She goes there. ti thəŋga vətta
 114. They go to the field. tĩ gəddya:nt(u) vətta:yi
 115. I go to the house. ha:vō tya ghærkæ:ðε vəttā
 116. We stop here. ammi hɑ ga rəbta:yi
 117. The leaves fall from the tree. pəlle rukka:ri thəkkun(u) pəðta:yi
 118. The bird sits on the tree. pəkʃi rukka:ri bəssə:ta
 119. He sleeps under the tree. tɔ rukka:ðε ponda:kə nid-de:ta
 120. He hits the bird. tɔ pəkʃe:k(ə) marta
 121. The birds fly. pəkʃyɔ ubta:yi
 122. The animals are in the field. mrə:gō gəddya:nt(u) əssəyi
 123. The cows are grazing. gayyɔ čərtɑ:yi
 124. The cows give milk. gayyɔ du:d(ə) ditta:yi
 125. We milk the cow. ammi gayk(ə) dhɑ:r(ə) kəðta:yi
 126. We ride the horse. ammi ghəðya:k(ə) dhəvɳ-dayta:yi
 127. They jump over the fence. tε vō:yi uðki marta:yi
 128. The child falls down. čerdū kha:lə pəðta
 129. He stands there. tɔ thəŋga rəbbə:ta
 130. He goes to the house. tɔ ghærkæ:ð(ε) vətta

131. The child is sitting tē čerdū thəŋga bəssəlyā there.
132. What do you eat? tū ittiki khəttā
133. I eat bread. ha:vō brəddə tō khəttā
134. How many children tukka uttu:līja:ŋ(ə) čer- have you? duv:ō əssə:yi
135. I have three children. makka teggəja:ŋ(ə) čer- du:vō əssə:yi
136. What is your name? tuggelē nā:vō ittiki
137. My name is miggelē nā:vō....
138. How old are you? tuk(ka) itti pra:y(i) əssə
139. I am fifty years old. makka pənnə:s(u) vəršō əssə:yi
140. When do you get up? tū uttu:l(ya) vərə:ri ki vuṭṭavə:pə
141. I get up at 6 o'clock. ha:vō sə vərə:ri uṭṭaytā
142. Where do you live? tū khəntəyī ki rəbbə:ta
143. I live in the village. ha:vō gava:nt(u) rəbbə:tā
144. What do you do? tū itti kərtā
145. I work in the field. ha:vō gəddya:ntu dəndə kərtā
146. I work in the other village. ha:vō tya əniye:k(ə) gav- a:ntu dənd(ə) kərtā
147. I am here. ha:vō həŋg(a) əssə
148. We are here. əmmi həŋg(a) əssə:yi
149. You (Sg.) are here. tū həŋg(a) əssə
150. You (Pl.) are here. tummi həŋg(a) əssə:yi
151. He is here. tō həŋg(a) əssə
152. She is here. ti həŋg(a) əssə
153. It is here. tē həŋg(a) əssə
154. They are here. tē həŋg(a) əssə:yi
155. I am tall. ha:vō di:gu tō
156. You are tall. tū di:gu tō
157. She is tall. ti di:gi tō
158. He is tall. tō di:gu tō
159. We are tall. əmmi diggō tō
160. They are tall. tē diggō tō

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| 161. It is tall. | tē di:gə tō |
| 162. The tree is tall. | tə ru:k(u) vho:du tō |
| 163. The hill is high. | tə kunnə vho:du tō |
| 164. The man is tall. | tə daddu:lə di:gu tō |
| 165. Those men are tall. | tə daddu:lə di:gə tō |
| 166. That man is fat. | tə daddu:lə tho:ru tō |
| 167. That girl is lean. | ti čelli soppu:ri tō |
| 168. That man is short. | tə daddu:lə sa:nu tō |
| 169. This man is blind. | yo daddu:lə kurđə tō |
| 170. The woman is blind. | ti ba:ylə kurđi tō |
| 171. He is lame. | tə thoŋtə tō |
| 172. She is wise. | ti budhvənti tō |
| 173. The boy is deaf. | tə čello keppə tō |
| 174. The boy is lazy. | tə čello aļsə tō |
| 175. The girl is clever. | ti čelli budhvənti tō |
| 176. The good girl. | ti ča:ŋgi čelli |
| 177. The good boy. | tə ča:ŋgu čello |
| 178. The good boys. | tə ča:ŋgə čellə |
| 179. The good girls. | tyə čaŋgyə čellyə |
| 180. The small child. | tē sa:nə čerđū |
| 181. The small children. | tī sannə čerđu:vō |
| 182. The big book. | tə vho:du bu:ku |
| 183. The big books. | tə vho:đə bu:kə |
| 184. The white house. | tē dhə:vē ghə:rə |
| 185. The white horses. | tə dhə:və ghə:đə |
| 186. The dark cloud. | tē ka:lē me:ghə |
| 187. The dark clouds. | tī ka:lī meghə |
| 188. The green leaf. | tə pəčču:və pəllə |
| 189. The green leaves. | tə pəččuvə pəllə |
| 190. The large house. | tē vħəllē ghə:rə |
| 191. The large houses. | tī vħəllī ghərə |
| 192. The beautiful village. | tə ča:ŋgu gā:vu |
| 193. The beautiful villages. | tə ča:ŋgə gā:və |
| 194. This story is good. | yi ka:ŋi ča:ŋgi tō |
| 195. These stories are good. | yħə kaŋyə čaŋgyə tō |
| 197. Come here. | ħəŋga yo |

198. Go there.	thəŋga və:č
199. Bring some water.	yeddē vudda:k(ə) ha:ḍi
200. Call him.	takka vuḍi
201. Sit down.	bə:sə
202. Stand up.	ubbi ra:bə
203. Speak slowly.	səntə vulləyi
204. Tell me a story.	makka e:ki ka:ṇi saŋgə
205. Break it.	mo:di tē
206. Take it.	ka:ḍi tē
207. Hold it.	dhə:ri tē
208. Keep it down.	tē kha:lə dhə:ri
209. Lift it up.	tē vu:nčə ubba:ri
210. Read the book.	tə bu:ku va:či
211. Write the words.	ti vuttə:rē bərə:yi
212. Come to school.	sku:la:nt(u) yə
213. Go home.	ghə:rkə:ḍə və:č
214. Bring back the book.	tə bu:ku pərtu:nu ha:ḍi
215. Call your brother.	tuggəlya bhava:kə vuḍi
216. Sit down on the ground.	bhūyčə:ri bə:sə
217. Stand on the bench.	baŋka:ri ra:bə
218. Speak a word.	e:kə vuttə:rə vullə:yi
219. The dog is here.	su:ṇē haŋg(a) əssə
220. The dog is there.	su:ṇē thəŋg(a) əssə
221. The book is below the table.	bu:ku meḷḷa(čə) ponda:k əssə
222. The book is on the table.	bu:ku meḷḷa:r(i) əssə
223. The sky is above.	məḷə:b(ə) vu:nč(ə) əssə
224. The earth is below.	bhu:yī kha:l əssə
225. The tree is on this side.	tə ru:ku əyletantu əssə
226. The tree is on that side.	ru:ku pəlletantu əssə
227. The tree is yonder.	tə ru:ku u:thəŋga əssə
228. I am far from the tree.	ha:vē rukkaləggi əssə
229. I am close to the tree.	ha:vē rukkaləggi thəkku:- nu du:rə tē əssə
230. I am close to the tree.	havē rukkaləggi:či əssə
231. He is away.	tə du:rə tē əssə
232. We (F.) went away.	ammi dhu:ra gelli

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| 233. He went up. | tə vu:nčə gellə |
| 234. He came down. | tə kha:lə aylə |
| 235. I fell down. | ha:və kha:lə pəllə |
| 236. Air is every where. | va:rə səgɣa:kəyi əssə |
| 237. He is nowhere. | tə khə:yi na |
| 238. I looked for it every where. | ha:və tə səggəkədəyi
səddi:lə |
| 239. I found it nowhere. | na:və tə khə:yi dikkəll(ə)
na |
| 240. Come in. | bhittə:ri yə |
| 241. Go out. | bha:yəwə və:č |
| 242. Step on the stone. | phətra:ri čə:də |
| 243. Go round. | dhuvvə:li ka:di |
| 244. Jump over the fence. | və:yī vuḍki ma:ri |
| 245. Creep below the cart. | bhəḍdi:(čə) ponda:kə
čə:rnu və:č |
| 246. The bird is in the cage. | ti pəkʃi ghu:ḍantu əssə |
| 247. The bird is on the tree. | ti pəkʃi rukka:ri əssə |
| 248. The bird is in the nest. | ti pəkʃi ghu:ḍantu əssə |
| 249. A big basket. | e:ku vholə khəṭṭə |
| 250. The basket is big. | tə khəṭṭə vho:ḍu tə |
| 251. Hard wood. | nibbo:ru ru:ku |
| 252. The wood is hard. | ru:ku nibbo:ru tə |
| 253. A large leaf. | e:kə vholə pa:nə |
| 254. The leaf is large. | pa:nə vholə tə |
| 255. A big fruit. | e:kə vholə phə:lə |
| 256. The fruit is green. | tə phə:lə pəčču:və tə |
| 257. A red flower. | e:kə təmbi:də phu:lə |
| 258. A flower is red. | e:kə phu:lə təmbi:də tə |
| 259. A small room. | e:kə sa:nə ku:də |
| 260. The room is small. | tə ku:də sa:nə tə |
| 261. The dirty hand. | tə ka:lə ha:tu |
| 262. The hand is dirty. | tə ha:tu ka:lə tə |
| 263. I came yesterday. | ha:v ka:li aylə |
| 264. We came yesterday. | ammi ka:li aylə |
| 265. He killed the bird yesterday. | ta:nə ka:li pəkʃe:k
dimsi marli |

266. I am coming. ha:vō ettā
 267. He is killing the bird. tō tya pākṣe:kə dīmsi-
 marta tō
 268. I shall come tomorrow. ha:vō pha:yi ye:nə
 269. He will kill the bird tomorrow. tō tya pākṣe:k pha:yi
 dīmsimarlōlō
 270. I come every day. ha:vō disdi:s yettā
 271. He always kills the bird. tō pākṣe:k kedna:yi dīmsi-
 marta
 272. I may come. ha:vē yevyət
 273. He may kill the bird. ta:ṇe pākṣe:k dīmsimaryət
 274. I should come. ha:vē yē:vka
 275. He should kill the bird. ta:ṇe tya pākṣe:k dīmsi-
 ma:rka.
 276. I ought to come. ha:vē yē:vka
 277. He ought to write a book. ta:ṇe e:ku bu:ku borō:vka
 278. I want to come. makka yē:vka
 279. He wants some money. takka edo:či duḍḍu ja:vka
 280. I like to come. makka yē:vka mho:ṇu əssə
 281. He likes to eat fruit. takka phə:lə khā:vka
 mhoṇu əssə
 282. I came before you (came). ha:vō tujja:kə:yi murthəmə
 aylō
 283. He did the work before he did. ta:ṇe tujja:kə:yi murthə:mə
 tē dāndə kellē
 284. Who will come with me? mījje:ləggi kō:ṇə yetta:nē
 285. I shall come. ha:vō ye:nə
 286. My brother will come. miggelō bha:vu yettōlō
 287. When are you going? tū kedda:nə ki vetta
 288. We shall go tomorrow. ammi pha:yi vətta:ni
 289. When did he come? tō kedda:na aylō
 290. It is well that he came. tō aylōlō ča:ṅgə jēllā
 291. Go and come back. vēcčū:nu yō
 293. I am not going. ha:vō vēcčənā

294. I shall not go. ha:vē vāččunna
295. Why are you not going ? tū vāččəna ittya
296. Why should I go ? ha:vē ittya:kə vāččuka
297. I shall go after he comes. ha:vē ta:nə ye:vnu jəttə:ri vāččə:nə
298. I shall go if he comes. tə yettə jəllyə:ri ha:vē vāččə:nə
299. You must go. tu:vē vāččuka
300. What did you say ? tu:vē itti saɽgillē
301. I told you to come. ha:vē tukka evnčə:kə saɽgillə
302. I said nothing. ha:vē ka:yī saɽgillē nə
303. How shall I speak ? ha:vē kəssi vullo:vŋka
304. You should say thus. tu:vē əssi sa:ŋka
305. What is this called ? hakka itti mhənta:yi
306. Who is he ? tə kə:nə ki
307. Where does he come from ? tə khəntə:yi thəkkunu ki yetta
308. Who are those men who have just come ? tə əttə aylelə dəddu:lə kə:nəki
309. They are merchants. tə byare:li tē
310. Do not say thus. əssi saɽgu: nəkka
311. These are not good words. hī ča:ŋgə uttə:rē nhə:yī
312. What is that ? tē itti ki
313. That is a house. tē e:kə ghə:rə tē
314. Whose house is that ? tē kəna:lē ghə:rə ki
315. It is mine. tē miggelē tē
316. That house is to be sold. tē ghə:rə vikku:kə tē
317. What will you give for it. tū takka itti dittələ
318. You stay here, I shall go. tū həŋga ra:bə ha:və vāččə:nə

345. Let it remain. tē rəbbə
346. You must not remain tu:vē həŋga rəbbu:kə pa:-
here. na
347. Do not tell lies. phətti saŋgu:nəkka
348. Not that one but this. tē nhə:yī yhē
349. This is not good, give hē ča:ŋgə nhə:yī, makka
me that. tē di
350. Besides this I want hē nhəntə:na makka
some thing else. veggə:ɛ ekku:tə jā:vka
351. I want some more. makka edē:či ləgge:n
 jā:vka
352. If they do not want it, tē taŋka nəkka jəllja:ri
give it to me. makka di
353. Do not go to bed so uttu:lə dhəra:ri nidde-
soon. vənča:k vočču:nəkka
354. How are you related to tukka:yī takka:yī soyri:kə
him. ittē
355. We are not related. ā:vka kā:yī soyri:k na
356. He is writing a book. tə e:ku bu:ku bəra:yta
357. I shall take as much as tū uttu:lē ditta jəllja:ri
you give. tutte:či ha:vē ka:di:nə
358. Open the door. kəvvə:də ka:di
359. Close the door. kəvvə:də di
360. I have never seen you ha:vē tukka murthə:mə
before. diklo:na
361. I used to meet him. ha:vē takka dikkə:p əššillē
362. You do not know, nor tū ne:nə ha:vē:yī ne:nə
do I.
363. Have you got no house ? tukka ghə:rə na:vē
364. Let some one of you go tummi ekko:lə koŋe:yī
and fetch him. vočču:nu takka ha:ɖya:yī
365. Who will give money tujje mətta əššillya ek-
to a man like you ? lya:kə duɖdu kə:nə dit-
 tənē
366. What kind of work is tē kəssə:lē dəndə ki
that ?

367. If it rains the harvest will be good. pa:vsu pəḍta ʃəlyɑ:ri
lu:və:ni ča:ŋgi ʃəttə:li
368. Why have you left your work half done? tu:vē tuggeḷē dāndə ərdə
ko:ɾnu soḷḷē ittya:kə
369. It is of no use. taʃʃə upyo:gu na
370. Come after 4 O'clock. ča:ri və:rē upra:ntə yə
371. Come within an hour. e:kē məṇiku:rə murthə:m
yə
372. Do whatever you like. tukka dissu:čē kə:ri
373. What is the use of three men? One is enough. teggə: ʃaṇa:ni vočču:nu
itti kəɾta:yi, ekkolə pu:rə
mu.
374. We came by this road. ammi hya həddi:nə ayli
375. We came in a cart. ammi bhəṇḍi:ri ayli
376. We came on foot. ammi čō:vku:nə ayli
377. I went there. ha:vē thəŋga gellə
378. He went to school. tə sku:lantu gellə
379. I have gone to my friend. ha:vē miggelya ku:ṭəka-
rə thə:yi gellə
380. She has gone to her mother. ti tiggellya əmmaləggi
gelleli əssə
381. I had done this before. ha:vē hē murthəmə:či
kellē
382. He had spoken it to me. ta:ṇē tē mijjeləggi saŋgi:-
lē
383. They had gone before I came. ti ha:vē č:včə murthə:m
gellī
384. I was sleeping all day. ha:vē di:su səglo:či niddelə
- 385.
386. He was sleeping when I went to see him. ha:vē takka dikku:k gellə
təvvə:li tə nidde:vnu
pəḷḷə
387. He is lying down and reading. tə kha:lə nidde:vnu vač-
či:ta
388. He was lying on the ground, when I saw him. ha:vē takka dikkil:lə
təvvə:li tə kha:lə po:ṇu
əṣṣillo

389. He had done this before. ta:nə hē murthəmə:či
kellē
- 390.
391. He may be married. ta:nə vħərđi:kə kelleli.
əssə:li
392. If horses had wings they ghōđya:k pəkkə əssilli
would have flown. jəłlya:ri ubtəłə əssillə
393. If he has studied he will tə sikkillə əssə jəłlya:ri
pass jiktəłə
394. If he works hard he tə ča:ŋgə dəndə kərtə
will succeed. jəłlya:ri jiktəłə
395. If the train is late we bħa:ŋđi tođo:vu ja:vnu
may catch it. ayli jəłlya:ri ā:vka
melyə:t
396. He came out of the tə ghəra:čə bħa:yrə aylə
house.
397. He went through the tə gəđđyantulya:n gellə
field.
398. She collected the fallen ti:nə kħa:lə pəłleli phə:łə
fruits. ekkəđə kelli
- 399.
400. How far will you come ? tū kħəntə:yī bhittə:ri
yettəłə
401. I shall come as far as ha:və tuggelya ghəra:čə
your house. læggi bhittə:ri ye:nə
402. I never left my native ha:və ətta bhittə:ri gā:vu
town till now. səłlə na
403. Do not go before I come. ha:və ē:və murthə:m
voččunəkkə
404. He may still come. ta:nə əttə:yī evyə:t
405. It is late, he will not əttə: tođo:vu jəllə ani:kə
come now. ta:nə e:vna
406. He will come after tə sa:t di:sə upra:ntə
a week. ettəłə
407. How tall you have tū uttu:lə vħə:đu jəlla
grown !

408. He seems still young. tō əttə:yī sa:nu mho:nu
 dista
- 409.
410. His brother is not so təggəlo bha:vu utlo:či
 clever. budhvə:ntu nhə:yī
411. Learn one lesson every dissa:kə e:kə pa:thəm
 day. si:kə
412. How many words do tukka uttu:lī vuttə:rā
 you know. kəḷta:yī.
413. This is not eatable. hē khā:včē nhə:yī
414. This water is not drink- hē pī:včē udda:kə nhə:yī
 able.
415. Is such a thing possible? tē jēvčē kayrē vē
416. Who knows? kə:nə jānə
417. What do you want? tukka itti ki jā:vka
418. Work in the day and dissa dāndəko:rka əṇi:kə
 sleep in the night. rətti niddē:vka
419. A month has thirty days. ekka māsə:kə ti:s di:s
 əssə:yī
- 420.
421. A bull has two horns. pəḍḍya:k do:ni siṅgə əssə:yī
422. This is my usual food. hē tē miggəlē kha:nə
 kedna:yī
423. Some fish are big, some thoḡḍyaṇṇə massəḷḷyaṇṇə
 are small. thoḡḍya sənnyə.
424. The snake moves zig- divvo:ḍu bəḷəṇja:vnu
 zag. vətta
425. The snail moves slowly. pikku:ḷu sə:ntə čarta
426. The dog runs fast. su:nə dhəra:ri dhəvnta
427. Keep the fruit covered. phəḷə dhəmpu:nu dəvvə:ri
428. Birds have wings. pəkṣə:kə pəkkə əssə:yī

CHAPTER V.

VOCABULARY

əŋgəðikari M.	shopkeeper
əŋgə:nə N.	courtyard
əċċa:ri M.	carpenter
əðiya:nə N.	necklace
əðkə:li F.	dining room
əððə:li F.	vegetable knife
əððe:ċə Nu.	two and half
ətišə:yu M.	wonder
ətyagrəhi Adj.	greedy
ədhərmu M.	irreligion
əni:kə	and
əni:kə:yi	again
əpðə:pə V.	to touch
əppəppa M.	paternal uncle
əmbypa:ri F.	mango-stone
əmma F.	mother
ərdə Adj.	half
ərna:li F.	cupboard
əvəstha F.	condition
əvəsəlli Adj.	proper
əsu:ya F.	envy
əstəmə:nə N.	sunset
əstrə N.	weapon
əssə:pə V.	to be
əssi Adv.	thus
əssī Nu.	eighty
əhəmbha:vu M.	pride
agro:hu M.	wish
agho:šu M.	festival
əŋgvəstrə N.	shawl
a:ʃi Adv.	today
a:th Nu.	eight

aṭpayančə M.	spider
aṭhə:və V.	remember
attī Adv.	now
addyəččə Adj.	first
adnya F.	order
a:nu M.	elder brother
annama:r M. Pl.	brothers
api:s N.	office
ambu:su Adj.	sour
ambo M.	mango
arəmbə:pə V.	to begin
aro:gyə N.	health
aykə:pə V.	to hear
aydə:nə N.	kettle
aydu:və N.	weapon
a:bu M.	grand father
a:yi F.	grand mother
ara:mbi V.	begin
alo:čəna F.	deliberation
alo:čiččə N.	discussion
a:ru M.	stream
a:ša F.	hope
a:širva:du M.	blessing
a:ša Nu.	eighteen
ikku:ni:s Nu.	nineteen
ikkhə:ra Nu.	eleven
iṅgalə M.	coal
iṭṭika F.	brick
iḍbə:tə N.	thunder bolt
iṣṭəm N.	attachment
uṅgotə M.	thumb
uḷḷhə M.	fire
uḍi:du M.	black gram
upəde:šu M.	advice
upədrə:vu M.	trouble
upəyo:gu M.	use
upərantē	after

upa:yu M.	means
ubba:pə V.	to fly
ubbarə:pə V.	to raise, to lift
ummə di:və:pə V.	to kiss
umma:sə F.	new moon day
uvva:ru M.	flood
uṣṇə Adj.	hot
ulda:pə V.	to call
u:bə F.	steam
ekkəḍəkəra:pə V.	to add, to gather
ekli Adj. (F)	single
eklo:či Adj.	alone
edē	some
edē:nči	few
e:ku Nu.	one
kəjjubi: F.	cashew nut
kejjola M.	glow worm
kəṭha:ri F.	dagger
kəḍə:gə N.	bracelet
kəṭṭa:ri V.	cut
kəṭha F.	story
kənnə:ḍi F.	mirror, glass
kənnəḍə:kə N.	spectacles
kəṭṭa:li F.	coconut kernel
kəṭra:pə V.	to cut
kəḍe:lə N.	chair
kəḍḍya:tu M.	lock
kəppə:ḍə N.	sari
kəppu:si F.	cotton plant
kəṭṭa:ci phəḍaphə:ḍi F.	headache
kə:phə N.	cough
kəmbə:li F.	blanket
kəmblə M.	bed sheet
kəra:pə V.	to do
kəre:tə N.	camel
kəṭṭən N.	curtain
kəṭṭə:na	due to, on account of

kəlpə:na F.	order
kəvvə:də N.	door
kəsəvə:pə V.	to plough
kə:tha F.	story
kagə:tə N.	paper
kaḍə:pə V.	to take
kattə:ri F.	scissors
kapi: F.	coffee
kappu:su M.	cotton
kayrē N.	duty, work
kaylə M.	crow
karə:nə N.	cause
karatē N.	bitter guord
kaso:vu M.	tortoise
kaḷiṅgə N.	water melon
ka:ḍi V.	take
ka:ṇi F.	story
ka:nu M.	ear
ka:lə M.	time
ka.li	yesterday
kaḷə Adj.	dirty
ka:ḷə Adj.	black.
kiččondo:ri F.	mouse
kiri:tə N.	crown
kirki:rə	noise
ki:də M.	worm
ki:ru M.	parrot
kug:kə:də N.	chicken
kuṭṭantu	among
kundə N.	spear
kunnə M.	hill
kuppi F.	bottle
kumbo:ru M.	potter
kurḍə Adj.	blind
kurlə M.	crab
kusəṅga:yi F.	jealousy
kussellē Adj. (n)	rotton

kussə:pə V.	to rot
kuli:tu M.	horse gram
ku:kə N.	potato
ku:ðə N.	room
ku:raði F.	axe
kedna:yī	always
keppə Adj.	deaf
kelə:kə N.	east
kelšančə M.	barber
ke:kə N.	cake
ke:li F.	plantain tree
ke:lē N.	banana
kodu:bollē N.	mosquito net
kobbu M.	sugarcane
kombi F.	hen
koyti F.	sickle
koylu:və F.	tile
korlančə M.	blacksmith
kosvənčə M.	potter
koisulsu:nē N.	wolf
ko:tu M.	coat
ko:ðu Adj.	bitter
ko:pu M.	anger
kə:nə Pro.	who
kəmbə M.	cock
kərnə M.	box
kəllə M.	fox
kələ M.	bud
kəsi:ni ʃallələ Adj.	tired
kəsi:ni ʃavə:pə V.	to become tired
khəkkē N.	armpit
khəjkə:pə V.	to cough
khəḍki F.	jaw
khəḍḍa:və F.	sandals
khəḍē N.	sword
khətkhətavə:pə V.	to boil
khəndə M.	branch

khəmbə M.	pillar
khəyi Adv.	where
khərkha:ri Adj.	rough
khərpə:pə V.	to scratch
khəvvo:tu M.	saw
kha:nə N.	food
kha:nghe:və:pə V.	to buy
kha:ndi F.	branch
khavə:pə V.	to eat
kha:ŋki F.	cough
kha:də N.	beard
kha:nə N.	meals
kha:ndu M.	shoulder
kha:lə	below
khu:lə F.	heel
khelə:pə V.	to play
khottə M.	basket
kho:də M.	hand cuff
khəŋə:pə V.	to dig.
khəmmə:tə N.	hut
khərē N.	spade
khərju M.	itch
khəllə M.	cup
khəvlo	churning rod
gəddə:və N.	ass
gəddə M.	field
gayčə gəttə M.	cow shed
gayŋdo:lu M.	earth worm
gavi F.	pulley
galə:pə V.	to filter
ga:tə N.	hoof
ga:yi F.	cow
ga:lu M.	cheek
gā:vu M.	country, village
gi:ntə mhənə:pə V.	to sing
gi:lə:pə V.	to swallow
guddə Adj.	short
gu:di F.	flag

gu:ni	for
gu:nu M.	virtue
gurbi:ni F.	pregnant woman
gu:ðhalo:čəna F.	conspiracy
gu:lə M.	bullet
gu:hə N.	cave
gersi F.	winnowing basket
gə:ðə Adj.	sweet
gə:ðə N.	gur
gobbo:ru M.	ashes
go:vu M.	wheat
go:vntə M.	neck
grəhə:nə N.	eclipse
ghəntə:pə V.	to churn
ghə:rə	house
ghəssə:pə	to rub
gha:ntə F.	bell
gha:yu M.	wound
gha:lə:pə V.	to put
gha:su M.	blow
ghuggu:mə F.	owl
ghu:ðu M.	cage
gho:ni F.	vulture
gho:ðə M.	horse
čəkkə:lə N.	button
čətni F.	condiment
čəðə:pə V.	to climb
čəðði F.	trousers
čənda:lu M.	butcher
čəndi:ně N.	moon light
čəndre:mu M.	moon
čənni F.	squirrel
čəbbə:pə V.	to chew
čəmma:ru M.	shoe maker
čəvvə:pə V.	to graze
čəvķə:pə V.	to walk
čəvda Nu.	fourteen

čə:dmolačē Adj.	costly
čaya F.	tea
čavi F.	key
čali:s Nu.	forty
ča:ŋgə Adj.	good
ča:bə V.	chew
ča:mə N.	leather, hide
ča:ri Nu.	four
čikko:lu M.	mud
čittə:lə N.	deer
činna Adj.	beautiful
činnikəŋgə N.	sweet potato
čippə:tə N.	ladle, spoon
čimṭə M.	tongs
či:ri F.	bag
čerḍū N.	child
čelli F.	girl
čello M.	boy
če:ḍi F.	prostitute
čo:rə M.	thief
čovə:pə V.	to lock
čo:ḍu Adj.	more
čo:nči F.	beak
čo:yi V.	try
čo:ri V.	steal
čo:vḍu Adj.	overflowing
čo:yi V.	see
čəggə M.	shirt
Ĵəggə:li F.	verandah
Ĵəggi	awake
Ĵəḍa:ni F.	weight
Ĵənnərlə N.	window
Ĵənpə:du M.	people
Ĵənmu M.	birth
Ĵəyi Ĵavə:pə V.	to win
Ĵələ:pə V.	to burr

jələvə:pə V.	to enkindle
jə:ðə Adj.	heavy
jə:yu M.	victory
jambə:yi F.	yawn
jambəyi kaðə:pə V.	to yawn
jallya:ri	yet, but
javə:pə V.	to become, happen
javð:yi M.	son-in-law
ja:n javə:pə V.	to know
ja:ti F.	caste
jikkə:pə V.	to win
jivəntə Adj.	alive
ji:bə F.	tongue
ji:vi javə:pə V.	to live
ji:vu M.	life
ju:nə Adj.	ripe, old
jevə:nə N.	meal
je:l N.	jail
joppə:pə V.	to pray
jo:ði V.	earn
jo:ðu M.	earning
jorlə M.	cockroach
jva:la F.	flame
jhəgdə:pə V.	to quarrel
jhədtəllə M.	sweeper
jhəytə Adj.	much
jhaðə:pə V.	to sweep
jhu:jə N.	fight
tomatə M.	tomato
dukkə:rə N.	pig
tə	(particle of assertion)
tətrančə M.	goldsmith
təmbi:ðə Adj.	red
təyya:rə Adj.	ready
tərnə Adj.	raw
tərpə:nə N.	offerings
tələstha:nə N.	capital

təllə:və N.	end
təssi Adv.	thus
tələ:pə V.	to fry
tə:di F.	trunk (of a tree)
tə:nə N.	grass
tə:lē N.	tank, lake
təra:və N.	duck
talukə N.	taluka
ta:kə N.	butter milk
ta:nə F.	thirst
ta:pu M.	fever
ta:lu M.	cymbal
ta:lə M.	palate
timməvə:pə V.	to soak
tissərə Adj.	third
ti:ni Nu.	three
ti:rə N.	bank
tirthəyatra F.	pilgrimage
ti:sə Nu.	thirty
ti:lu M.	mole
ti:lə:lə N.	oil
tunṭəvə:pə V.	to pluck
tulə:ši F.	basil plant
tu:pə N.	ghee
tetṭə N.	false
teddu:s	that day
te:ra N.	thirteen
tə:kə N.	south
tə:k kelə:kə N.	south east
tə:k pənji:ru	south west
tə:lə N.	oil
toppi F.	cap
tori:dali F.	tamarind
tortə bodāčə M.	bald-headed
to:du M.	canal
to:ndə N.	mouth
to:pə N.	garden

thəkku:nu	from, out of
thəŋga Adv.	there
thəppə:pə V.	to stick
thu:kərə:pə V.	to spit
thogdya vele:ri	some times
thonṭē Adj.	lame
thombə:pə V.	to prick
thovə:pə V.	to borrow
tho:ru Adj.	fat
thonṭə Adj.	lame
dəkkəvə:pə V.	to show
dəddu:lə M.	man
dəntē N.	grinding stone
dənto:ni F.	comb
dəndə N.	labour, work
dəndə kərə:pə V.	to work
dənde:li M.	labourer
dənpa:rə N.	noon
dənpa:r pərtu:nu	afternoon
dəyryəvəntu Adj.	brave
dəridri Adj.	poor
dərvəṭə M.	gate
də:rakṣi F.	grape
dəvvəri V.	keep
də:ya F.	pity
daṇḍi F.	latch
da:ntu M.	edge
da:mu M.	money
daru:və F.	gun powder
da:tə Adj.	thick
da:ntu M.	tooth
da:və Adj.	left
da:yi F.	ladle
dikkə:pə V.	to see
ḍimsimarə:pə V.	to kill
divvo:ḍu M.	serpent
di:gə Adj.	long, tall

di:və:pə V.	to give
di:və M.	lamp
di:su M.	day
dukki F.	pain
dukkhə N.	sorrow
dukkhi Adj.	miserable
duḍḍu M.	money
duddəkari M.	milkman
duddəkarni F.	milk woman
dusserə Adj.	second
du:tu M.	messenger
du:də N.	milk
du:ra	far
devə:t N.	ghost
devā:pə V.	to climb down
devvə:lə N.	temple
de:vu M.	god
de:hu M.	body
də:gə F.	edge
də:ḍə Nu.	one and half
də:ṇṭu M.	stalk
do:ni Nu.	two
do:vu M.	winter
do:vu M.	dew
do:lə M.	eye
dvi:pə N.	island
dhəṅkə:ṇə N.	lid
dhəṅkə:pə V.	to shut
dhəṇṇu M.	bow
dhənni M.	owner
dhəmpə:pə V.	to cover
dhəyryə N.	courage
dhərə:pə V.	to catch, to hold
dhəra:ri Adv.	soon, quickly
dhə:vē Adj.	white
dhaklə Adj.	smaller, younger
dhavā:pə V.	to run

dha Nu.	ten
dha:nyə N.	corn
dha:mpi V.	shut
dha:r assilli Adj. (F)	sharp
dha:r kaðə:pə V.	to milk
dha:r nəttilli Adj. (F)	blunt
dhiŋlə:pə V.	to push
dhurapa:n N.	tobacco
dhuvə:pə V.	to wash
dhuvvo:ru M.	smoke
dhu:və F.	daughter
dho:ti F.	dhoti
dho:li F.	hawdah
nəkṣətrə N.	star
nəŋku:tə N.	nail
nəttu M.	grandson
nərle:lə N.	coconut oil
nəvvə Nu.	nine
nə:di F.	river
nə:vi Nu.	ninty
nə:vē Adj. (N)	new
nančə:pə V.	to dance
nā:ŋkə N.	nose
na:ti F.	grand daughter
na:rtu M.	coconut
nā:və N.	name
na:šu M.	destruction
nittu M.	saliva
niddevə:pə V.	to sleep
nippə:pə V.	to hide
nibbərə Adj.	hard
nimbu:və M.	lemon
nivgə:pə V.	to ask
nissə:ni F.	ladder, staircase
ni:tə Adj.	straight
ni:lə Adj.	blue
nončē N.	condiment
noḷi F.	rolling pin

nhavə:pə V.	to bathe
nha:nə N.	bath
nha:ni F.	bathroom
nhessə:pə V.	to wear
pəkki F.	fly
pəŋgrə:pə V.	to cover
pəčču:və Adj.	green
pəttə M.	silk
pədə:pə N.	to fall
peḍḍú:kə N.	calf
pəḍḍə M.	bull
pəḍḍyači bhəṇḍi F.	bullock cart
pəñja:bu M.	great grand father
pəñjayi F.	great grand mother
pəñti F.	great grand daughter
pəntu M.	great grand son
pəttə:lə Adj.	thin
pəḍi:və N.	habit
pəñji:ru M.	west
pəñna:su Nu.	fifty
pəñne:ra Nu.	fifteen
pəñno M.	udder
pəppa:yi F.	papaw
pəyanda:rə F.	sugar
pəra:nte:nə	afterwards
pərtu:n evə:pə V.	to return
pərnē Adj.	old
pərvə M.	pigeon
pəlləkki F.	palanquin
pəllə M.	leaf
pə:yri Adv.	day before yesterday
pə:rā Adv.	day after tomorrow
pə:si	than
paga:ru M.	wall
pavni Nu.	three fourth
pasavə:tə	due to, because of
pa:kə N.	wing, feather
pa:ḍi F.	shore

pa:nə N.	leaf
pa:nčə Nu.	five
pa:yu M.	foot
pa:ysu M.	porridge
pa:və:mpə V	to reach
pa:vlə N.	foot print
pa:vsu M.	rain
pa:lə N.	wave
pa:lē N.	bucket
pikkallē Adj.	ripe
pittī F.	flour
pittə M.	powder
pidḍə M.	coconut frond
piya:vu M.	onion
pišaččə Adj.	mad
piskə Adj.	miser
pi:və:pə V.	to drink
punnə:və F.	full moon day
purohi:tu M.	priest
pussə:pə V.	to wipe
pu: M.	pus
pu:tu M.	son
pu:rə Adv.	enough
pensi:lə N.	pencil
peynda:rə F.	sugar
peškati F.	knife
pe:jə F.	water of boiled rice
pe:tə F.	box
pe:nə N.	pen
pe:rē N.	shed
pokkorlə Adj.	hollow
pokḍi F.	turban
poṇo:su M.	jack fruit
ponda:kə	below, down
poli:s M.	police
pollə M.	cheek
povə:mpə V.	to float; to swim
pe:si V.	mourish, feed

pə:tə N.	stomach
praka:šu M.	light
phəttəvə:pə V.	to cheat
phəttə M.	belt
phətvə:nə F.	falsehood
phəḍcankari M.	seller of betal leaves
phəttə:ru M.	stone
phəpḍə:pə V.	to sprinkle
phəpra marə:pə V.	to kick
phə:lə N.	fruit
pharə:pə V.	to steal
phallē N.	dawn
pha:ti F.	back
pha:yi	tomorrow
phuṅkə:pə V.	to blow
phullapətti F.	petal of a flower
phulli F.	nose ring
phullavə:pə V.	to bloom
phu:lə N.	flower
phe:nu M.	foam
phoppə:lə N.	areca nut
bəja:rə N.	market
bəḍə:kə N.	north
bəḍḍi F.	stick
bəniyən M.	banian
bəppa M.	father
bəyko:lu M.	straw
bərevə:pə V.	to write
bərpə N.	letter
bərsə:pə V.	to mix
bəlla:və Adj.	bad, wicked
bəssə N.	bus
bəḷəḇḇəkəre:pə V.	to bend
bəḷə:və:pə V.	to send
bə:lə N.	strength
bəḷəṣṣillo Adj.	strong
bə:lə nəthillo Adj.	weak
bandə:pə V.	to tie

bammo:nu M.	husband
bamṇa:lē ghə:rə N.	husband's home
bavə:mpə V.	to fade
bā:ṅku M.	bench
ba:ndu M.	dam
ba:ylə F.	wife, woman
ba:ra Nu.	twelve
ba:lə N.	tail
bikkunḍu M.	bed bug
bikka:ri M.	beggar
biskə:tə N.	biscuit
bi: F.	nut
bī: N.	seed
bi:ns	beans
bi:lə N.	hole
budki F.	jump
buddə:pə V.	to sink
buddhi F.	wisdom
budvəntu Adj.	wise
bu:ku M.	book
betta:mbə N.	button
bəssə:pə V.	to sit
bə:tə N.	cane
bəbbə M.	frog
bokko:ḍi F.	sheep
boḍki F.	widow
bombu:li F.	navel
bo:ṭi F.	boat
bo:ṇḍi F.	plaintain flower
bo:bə F.	cry
bə:tə N.	finger
bə:tə N.	toe
byare:li M.	merchant
bramho:nu M.	Brahmin
bramhəṇa:li Adj. (F)	of the Brahmin
brus N.	brush
bhəṅga:rə N.	gold

bhōcē M.	sister's son
bhəttakəṇə:sə N.	ear of paddy
bhə:rə:pə V.	to fill
bhərnī F.	pitcher, jar
bhə:yə N.	fear
bhə:yṇī F.	sister
bha:yu M.	brother
bha:tə N.	paddy
bha:yərə	out
bha:li F.	arrow
bhittə:ri	inside
bhittəri cəḍə:pə V.	to enter
bhi:kə F.	begging
bhi:mu:ku M.	ground nut
bhi:mu:ka tə:lə N.	ground nut oil
bhu:kə F.	hunger
bhu:tə N.	goblin
bhu:yī F.	earth
bhendē N.	lady's finger
bhoṅkə:pə V.	to bark
bhojja:pə V.	to worship
bho:rnu	full
bho:vri F.	eye-brow
bhoṭṭu M.	priest
məggə:pə V.	to beg
məglyančə Adj.	last
məṅkə:ḍə N.	monkey
məjja:rə N.	cat
məḍə kərə:pə V.	to fold
məḍə:kə N.	fold
məḍtə:lə N.	hammer
məḍvo:lu M.	washerman
məṇiku:rə N.	hour
məṇto:pu M.	hall
məṇḍə:lə N.	circle
məṇṇəṇṇə N.	rock oil
mətti F.	mud, soil

məttē N.	head
mənəsta:pu M.	grief
məna:ŋkərə:pə V.	to understand
məni:ʃu M.	man
mənkə:tə N.	wrist
mənčə M.	cot
məntərva:di M.	magician
məntri M.	minister
məndu:ri F.	carpet
mərə:nə N.	death
mərə:pə V.	to die
məssə:li F.	fish
mələ:bə N.	sky
mə:nə N.	mind
mə:ʃi F.	ink
məggi:ri	afterwards
maglya:n vəcčə:pə V.	to follow
mə:trəm	only
mə:mu M.	maternal uncle
mə:msə N.	flesh
mə:yī F.	maternal aunt,
	mother-in-law
mamma:li dhu:və F.	maternal uncle's daughter
mammalə pu:tu M.	maternal uncle's son
marə:pə V.	to strike, to beat
ma:vū M.	father-in-law
ma:vsī F.	paternal aunt
mavse:čə bəmmo:nu M.	aunt's husband
mavse:li dhu:və F.	aunt's daughter
mavselə pu:tu M.	aunt's son
ma:su M.	month
ma:la F.	garland
ma:li F.	staircase
minnə:lə N.	lightning
miryako:nu M.	black pepper
miryasa: gə F.	chilly
mi:tə N.	salt

mi:si F.	moustache
mukkari	in front
mukvančō M.	fisherman
muggu:lu M.	roof
muṅgu:si F.	mongoose
muṭṭu M.	knee
muddi F.	ring
mumbu:rə N.	mosquito
murthə:m	before
murthəmə:lō Adj.	first
muṣṭiyuddhə N.	wrestling
mu:tə N.	urine
mu:gu M.	green gram
mū:yī F.	ant
mu:su M.	mouse
mu:ṣṭi F.	fist
mu:lə N.	root
mejḡə:pə V.	to count
meṇa:yə N.	curds
meṇāva:ti F.	wax candle
mellōlō Adj.	dead
mevṇō M.	brother-in-law
meḷə:pə V.	to get
me:ghə N.	cloud
mə:jə N.	table
mə:vṇō M.	wife's brother
mə:ləpə V.	to get
moggē N.	cucumber
monču:və N.	boat
moṭṭəku:s N.	cabbage
moddē	below
movə:pə V.	to measure, count
mo:ru M.	peacock
mo:lə N.	price
mo:vu Adj.	soft
moṭṭō M.	egg
moḍə:pə V.	to break

məddē	middle
mrigəya F.	hunting
mhəntarə M.	old man
mhəntari F.	old woman
mhəlgo:ḍə Adj.	eldest
mhə:si F.	buffalo
mha:və F.	uncle's wife
mho:vu M.	honey
yuddhə N.	fight
yərəṇḍə:l N.	caster oil
yevə:pə V.	to come
ye:kə Nu.	one
yeļu M.	cardamom
rækki V.	protect
rəkku:ḍə N.	wood
rəggə:tə N.	blood
rəḍə:pə V.	to cry
rəndə:pə V.	to cook
rənnə:ṇi F.	hearth
rəbbə:pə V.	to stand
rəyyapu:tu M.	prince
raḷyə N.	kingdom
rəvndə:yi F.	curry
randpi M.	cook
ravḷa:rə N.	palace
ra:ḷḷə N.	kingdom
ra:ṇi F.	queen
ra:ti F.	night
ra:nə N.	forest
ra:bə V.	live
ra:yu M.	king
ra:ši F.	heap
rittē Adj.	empty
rukkavə:ḷi F.	creeper
ruppə:yu M.	rupee
ruppē N.	silver
ru:ku M.	tree

ru:ndə Adj.	wide
ru:pə N.	colour
rē:və N.	sand
rossu M.	juice
rəggəḍə M.	grinding stone
rəḍḍə M.	buffalo
ləkṣə:nə N.	omen
laggi	near
laggi:či	immediately
ləjja F.	shame
læssə:pə V.	to burn
læssu:nə F.	garlic
la:nə Adj.	smooth
likkəṭṭə M.	envelope
luggə:ṭə N.	cloth
lugṭakutṭu:kə	piece of cloth
lu:və:pə V.	to reap
lē:vā:pə V.	to lick
lokkəṇḍə N.	iron
loni N.	butter
lo:ku M.	world
lo:hu M.	iron
lho:vu M.	light
vəggū:lē N.	bat
vəgtē Adj.	open
vəṇkaṇsu V.	to describe
vəṇku:ḍē Adj.	crooked, curved
vəččə:pə V.	to go
vəṭṭu:li F.	plate
vəḍkəččə Adj.	last
vəḍku:lē Adj.	round
vəḍḍə:pə V.	to grow
vərṣi:kə Adj.	yearly
vəḷti F.	white ant
və:ru M.	boon
və:rṣə N.	year
vaččə:pə V.	to read

vaṭṭi F.	cup
vayyigāṇa N.	bringal
vassuṛ N.	calf
va:ḥā:kā N.	sentence
va:ḥi V.	read
va:ṭa F.	path
va:ḍa V.	grow
va:ḍi V.	serve food
va:rē N.	wind
va:li F.	creeper
va:si F.	bamboo
va:sā M.	bamboo
vikkā:pā V.	to sell
viḥa:ru M.	thought
viḥḥu M.	scorpion
viṇṭallo M.	weaver
vindu:ru M.	rat
vipēri:tā Adj.	contrary
viro:dhu M.	opposition
viśvāsi jāvā:pā V.	to believe
viśvasu M.	faith, confidence
viskāḷavā:pā V.	to open
visrā:pā V.	to forget
vi:ki V.	sell
vi:vāmpā V.	weave
vi:sā N.	poison
vi:sā Nu.	twenty
vujja:ḥi kāḍḍi F.	match stick
vujjha M.	fire
vujjha Adj.	right
vujva:ḍu M.	light
vuḍkimarā:pā V.	to jump
vunṣkārā:pā V.	substract
vunmolla:ḥē Adj.	cheap
vudda:kā N.	water
vunḥa:ri	upwards
vullā:yi V.	speak

vuššē N.	pillow
vuldə:pə V.	to call
vu: F.	louse
vunčə	at the top
vunčə Adj.	high
vuṇē Adj.	few
vejju M.	hole
ve:ḍi F.	ear ring
ve:ḷu M.	time
vovə:pə V.	to sow
vo:ḍi V.	snatch
vo:ṇtu M.	lip
vō:yi F.	fence
vəṅkə:pə V.	to vomit
vəḍḍə:pə V.	to pull
və:tə N.	sunshine
və:tə N.	summer
vəḍḍə:pə V.	to drag
vəḷḷē Adj.	wet
vyəsə:nə N.	grief
vhəḷə:pə V.	to flow
vhə:ri V.	carry
vhərḍi:kə F.	marriage
vhavə:mpə V.	to carry
vhi:ḷə M.	sickle
vhū:nə Adj.	hot
vhodḍa:nə	loudly
vhonū:və F.	chin
vhonni F.	sister-in-law
vhollē Adj.	big
vhə:ḍu Adj.	great
vhəkkə:lə F.	bride
vhə:ḍu Adj.	old
vhəḷḷē Adj.	big
vhəre:tu M.	bridegroom
šəṅkhu M.	conch
šətru M.	enemy

šari	right
šarikarə:pə V.	to correct
ša:pu M.	curse
šikša F	punishment
šippa:yi M.	peon
šivņikari M.	tailor
še:lə M	moss
šelvo:tu M.	cold
švəsijavə:pə V.	to breathe
səkkani	morning
səggə	all
səggə:tə	all
səygə:pə V.	to say
səyga:ti M.	companion
sənje	evening
səddəlkarə:pə V.	to loose
səttə:ri Nu.	seventy
səttu:li F.	umbrella
sətte:ra Nu.	seventeen
səttyə N.	truth
səntə Adv.	slowly
sənto:šu M.	delight
səphə:lə Adj.	fruitful
səbbuvoro:vu M.	sago
səmə	straight
səməkə:rpə V.	to correct
səmsə:yu M.	doubt
sərə:pə V.	to finish
səri	even
sə:ri V.	move
sərka:rə N.	government
sərsi F.	plant
səlpə Adj.	little
səhiļļə V.	bear
sə:va:yi Nu.	quarter
səva:ye:k Nu.	one and quarter
səvkapəli F.	soap

səha:yu kərə:pə V.	to help
sə: Nu.	six
sə:bha F.	hall, assembly
səŋgə V.	tell
sabba:rə	much
sarəvə:pə V.	to spread
savli F.	shade
sa:dyə Adj.	possible
sa:dhə:nə N.	instrument, means
sa:njə F.	evening
sa:tə Nu.	seven
sa:ti Nu.	sixty
sa:nə Adj.	small
sa:nu M.	young
sa:ya F.	paint
sa:rē N.	manure
sa:rni F.	broom
sa:li F.	bark
sa:li F.	skin
sa:su Nu.	thousand
sikkəvə:pə V.	to teach
sikkə:pə V.	to study
simḍavə:pə V.	to scatter
simhu M.	lion
simhasə:nə N.	throne
siyalē N.	green coconut
sissəri F.	crocodile
si:ŋgə N.	horn
si:tə N.	boiled rice
si:vəmpə V.	to sew
sukkē Adj.	dry
sukkəllə Adj.	lean
su:khə N.	happiness
su:ṇē N.	dog
su:tə N.	thread
su:nə F.	daughter-in-law
su:pə N.	soup

su:rəy vərəvu M.	parched rice
su:rya M.	sun
su:və F.	needle
se:na F.	army
sē Nu.	hundred
šə:lə Adj.	cold (food)
sokku:nu M.	omen
sonna:ru M.	goldsmith
sonnarliŋ N.	orange
soppu:rə Adj.	narrow
soppu:ru Adj.	lean
soppur mu:su M.	honey bee
soro:pu M.	serpent
sovə:pə V.	to abuse
so:di V.	leave
so:di V.	search
so:lə Nu.	sixteen
səkni F.	house lizard
sne:hu M.	love
svəppə:n pəðə:p V.	to dream
svərgu M.	heaven
svadəntryə N.	freedom
həttə:či talu:və F.	palm
həntu:nə N.	bed
həppo:lū M.	a kind of preparation
herdu:sa	next day
hərdē N.	breast
hərvē Adj.	raw
həlləvə:pə V.	to shake
həllə:pə V.	to move
həsti F.	cow-elephant
həstu M.	bull-elephant
həssə:pə V.	to laugh
həldu:və Adj.	yellow
haðə:pə V.	to bring
hattačə muṭṭu M	elbow
ha:jer	presence

ha:də N.	bone
ha:tu M.	hand
ha:ri F.	defeat
ha:di F.	road
ha:võ Pro	I
ha:su M.	smile
huŋgə:pə V.	to smell
hummevə:pə V.	to sweat
hu:mə F.	sweat
hə:lə N.	hall